The Outlook

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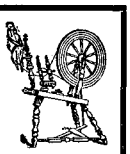

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The Outlook

Published Weekly

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John Sherman Ex-Secretary Sherman had been in failing health for some time, and his death at Washington on Monday of this week was not unexpected. Born in Ohio in 1823, he had reached the ripe age of seventy-seven, and his long life had been one of strenuous endeavor. His father was at one time Justice of the Ohio Supreme Court, and his family were descended from clergymen who came from England. John Sherman prepared for college, but, unwilling to be longer supported by his father, he joined a corps of engineers and surveyors, worked with them two years, entered the law office of his brother Charles, and, after proper preparation, was admitted to the bar in 1844. For ten years he practiced law at Mansfield, in his native State. At the end of that time he was sent to Congress, became prominent, and retained his prominence for more than four decades. He was a member of the House of Representatives until 1861; he then filled two terms as Senator, accepted the position of Secretary of the Treasury under President Hayes, returned to the Senate in 1881, and remained in that body until 1897, when he accepted the position of Secretary of State in President McKinley's Cabinet. This office he retained about two years, and retired owing to declining health. During all the bitter struggles which marked the early period of his appearance in public life he was an ardent Republican, a ready and effective speaker, and foremost in dealing with all public questions which came before Congress. He devoted himself especially to financial matters. As Chairman of the Committee on Ways and Means he was the author of a number of important measures; largely through his influence, the United States notes of 1862 were made legal tender; and he helped form the National Bank Law. His name came before Republican National Conventions in connection with the Presidency more than once. He was one of the most prominent politicians of his time; a little more independence or courage would have made him one of its foremost statesmen. As it was, his services were many and valuable; and his name, in connection with that of his brother, General Sherman, will always be conspicuous in the records of one of the most stormy periods of the country's history.

❀

William L. Wilson Dr. William L. Wilson, President of Washington and Lee University, who died at his home in Lexington, Va., last week, has long been a representative of all that is best in American public life. A Virginian by birth, prepared for college in his native State, graduating from Columbian University in Washington in 1860, the Civil War found him pursuing graduate studies in the University of Virginia. Casting in his fortunes with his State, he enlisted as a private in the Confederate army, served through the war, accepted a position as instructor in Latin and Greek in his Alma Mater at the close of the war, and resigned in 1871 in order to begin the practice of law at Charlestown, W. Va.; a few years later he became actively interested in politics. His integrity, his various abilities, and his winning personality immediately attracted attention, and a career as a public man seemed to be definitely marked out for him; but he was always by instinct and taste a scholar, and, after a short experience at the bar and in public life, he accepted the presidency of the West Virginia University, expecting henceforth to devote himself to educational work. In 1883, however, he was forced from his retirement by the

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determination of his friends to send him to Congress, and he at once took a prominent place in that body. He brought to his work on the floor of the House a trained mind, a high degree of intelligence, and familiarity with the questions which pressed upon Congress for settlement; he had, moreover, very considerable gifts as an orator, combining in rare degree the power of popular statement with elegance and finish. He was from the beginning an ardent admirer of Mr. Cleveland, and soon became his intimate friend. In 1891 he was made Chairman of the Ways and Means Committee, and the fruit of his appointment was seen in the Wilson Tariff Bill. The long debate over the bill, in which he was constantly engaged, was too great a strain upon his health, never very strong, and at the close of the session he was obliged to go abroad for rest. Into the fight for the repeal of the Sherman Silver Law he threw himself with passionate energy, and to his tact, courage, and eloquence the repeal of that law was largely due. In 1894 he was defeated as a candidate for re-election, and entered Mr. Cleveland's Cabinet as Postmaster-General—a position which he filled with conspicuous ability until the end of the Administration. The offer of the presidency of Washington and Lee University opened the way for his return to the pursuits which he loved; and his service to the institution of which he was the head was conspicuous for its single-heartedness, its devotion, and its rare intelligence. He had received many evidences of the honor in which he was held. He was a man whom the country can ill afford to lose.

❀

Mr. Bryan and Tammany Mr. Bryan received a great ovation in his visit last week to New York City. The New York "Times," which is an anti-Bryan journal, but in general singularly fair in its statement of facts, reports that he spoke at four meetings to forty thousand people; his own organ estimated his audiences at a hundred thousand. It is certain that more people crowded to hear him than he could reach with his voice. How much of this demonstration was due to admiration for the man, how much to intelligent approval of the principles he represents, how much to spontaneous curiosity to see one who has been much talked of in the newspapers, and how much was skillfully worked up by the most effective political organization in the world, Tammany Hall, we shall know better after the election than we know now. Speeches on such an occasion are of little value and carry little weight outside the circles to which they are immediately addressed, and even on such circles their effect is necessarily transient. There was, however, one statement made by Mr. Bryan in these meetings which appears to us painfully significant. It was his use of the phrase at the fourth of the Tammany ratification meetings, "Great is Tammany, and Croker is its prophet." We can see but three possible interpretations of such a phrase. It perhaps was not intended to be taken seriously, in which case it can scarcely escape the charge of flippancy. Perhaps the orator lost his head, overcome by the greatness of the ovation tendered to him, and caught up the phrase to reflect the sentiments of those he was addressing. In this case it indicates the spirit of a popular orator too easily swayed by the fickle passions of a multitude to be safely intrusted with the defense of a nation. Or it may have been an intentional compliment to the organization and the leader on whose fidelity he must depend for his election, since of that election there is little hope unless he can carry the State of New York. In this case it indicates a subserviency to the worst political boss America has ever seen, such as we should not have attributed to Mr. Bryan, and such as we still think would have been impossible to him in the earlier stages of the campaign.

❀

Mr. Bryan's Speeches Mr. Bryan has now been, since his nomination, continuously before the country in public speeches, a few of them serious discussions of National issues, but more of them brief and fragmentary addresses from his special train, under circumstances which forbade a real and illuminating interpretation of principles. He has shown skill in handling masses of men from the platform, felicity in phrase-making, quickness in repartee, ingenuity in turning a point against an opponent or a questioner,

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and much sensibility to and sympathy with the sentiments of his auditors, and power to reflect them in a way to appeal to their vanity, if not to baser passions; and with it all that mysterious quality called magnetism, which makes auditors for the moment desirous to agree with the speaker, whatever their later and soberer judgment may prove to be. But, with the exception of three addresses, the first one to his fellow-citizens at Lincoln, the second his speech on receiving the formal notification of his nomination, and the third his letter of acceptance, we do not recall anything in his utterances which has compared for real value with, for example, Mr. Towne's articles in The Outlook, and we do not think the spectacle presented by such an itinerant tour of a candidate for the Presidency is likely to commend Presidential stump-speaking to the American people. We have avoided discussion of Mr. Bryan's character, but it seems to us, as the result of this personal canvass which he has been making, that it is clear that he does not possess that sobriety of judgment, that grasp of great principles, and that capacity to resist popular clamor and the personal influence of stronger natures which are desirable if not essential qualities in the chief magistrate of the Nation.

❀

The Coal Strike The hopes of an early settlement of the anthracite coal miners' strike, justified by the state of affairs early in the week, have not been realized. The cause is chiefly, if not entirely, due to the fact that only about two-thirds of the operators have offered to accede to the terms proposed by the miners' conference—namely, a net increase of ten per cent. in wages, to be kept in effect at least until April next, with the suspension of the sliding scale. The leaders of all great strikes naturally lay great stress on the solidarity of the interests of all the men, and will not, at least formally, accept terms which apply to only part of the men who have joined together to better their condition. Among the mine operators who have not posted the so-called "second notices" are Coxe Brothers & Co., G. B. Markle & Co., and several other large Lehigh Valley firms. Mr. Mitchell, for the laborers, says that nothing further can be done until all the companies have agreed to make the offer now extended by perhaps sixty-five per cent. of all the employing firms. A second convention of the miners is possible. Disagreement also exists upon the powder-price question. The operators propose to include the reduction in the price of powder from the absurd figure of $2.75 to $1.50 as part of the ten per cent. increase, saying with reason that otherwise the increase would be eighteen instead of ten per cent. If the average yearly miner's wage is not more than $315 (as we think our staff correspondent has amply demonstrated from the returns of the operators and the Federal census), an increase of ten per cent. would amount to about $30 a year additional; an increase of eighteen per cent. would be about $55 additional. Which increase would be fairer is entirely a matter for adjustment, compromise, or arbitration; but the action of the miners' conference certainly did not express a clear determination to demand both the ten per cent. advance in wages and the reduction in powder-price; neither do we understand that the men now insist upon both, although it is pointed out that miners in those regions where the powder-price was not excessive will gain much more than their fellows in other mining districts.

❀

The Illinois Plan The failure of the principle of arbitration in the present coal strike only emphasizes its success in other directions. Notably in Illinois, the bituminous coal miners and mine operators have accomplished a great deal in this way—not without friction and partial failures, but, on the whole, peacefully and satisfactorily. For over three years the miners' unions have met annually, through their representatives, with committees of the operators, both coming from other bituminous-coal States as well as from Illinois. This year the Illinois operators have formed a separate State Association, and it has appointed a permanent commission, which since June has considered, in company with officers of the United Mine Workers, nearly sixty cases of alleged violations of agreements, settling almost all of these cases to the entire satisfaction of all concerned. These facts point unmistakably to the direction

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from which permanent adjustment of labor troubles must come—conciliation, arbitration, and mutual fair dealing.

❀

Financial Prosperity Two interesting evidences of financial prosperity were noted last week; the first in the West, the second in the East. The first was the report of Mr. Breidenthal, Bank Commissioner of Kansas, and Fusion Candidate for the Governorship of that State. As the result of four years of good crops, bank deposits in Kansas have increased greatly, and Mr. Breidenthal prophesies a further increase of deposits. "The reserve of our banks," he says, "after standing a withdrawal of deposits double the amount withdrawn during the panic of 1893, would still be, say, twenty-four per cent." A year ago deposits in Kansas banks were $25,900,000; to-day they are $31,600,000, while the reserve funds show the largest percentage of reserve to deposits in the history of the State.——The financial event in the East was the bid for four million five hundred thousand dollars' worth of New York City bonds. The interest and principal of these bonds are payable in gold. The interest is three and a half per cent., and the proceeds are to be spent for school sites, for docks, and for the new aqueduct. Mayor Van Wyck presided at the opening of the bids in the office of Comptroller Coler. There was great competition, and the bid finally accepted will yield in revenue to the city nearly five million dollars on the sale of the entire issue. Thus the credit of the metropolis is better than that of the British and German Governments at the rates on sales of their bonds offered in Wall Street. The significant thing, however, about this special sale is that a low price might indicate doubt as to the outcome of the Presidential election; the high price is thought to indicate the contrary.

❀

Foreign Trade The September report of our export trade shows an increase of six million dollars over the corresponding month a year ago, and a greater excess over any previous September on record. It has been hastily assumed by some that these abnormal exports were due to the high price of cotton, but this is only partially true, as exports of cotton during September were not on an extraordinary scale; breadstuffs still formed the largest single item. With October, on the contrary, we enter upon a series of four months which always show the largest average exports. The report for 1900 to October 1 indicates that exports have exceeded imports so far this year by over four hundred millions. This enormous excess is the largest in our history for any like period; if we add the net exports of gold and silver, we reach a sum making, on a total merchandise and specie account, an increase of nearly four hundred and fifty millions in foreign indebtedness. The most noticeable feature of our recent foreign trade is, of course, this remarkable increase in exports. Since 1896 exports have gained fifty-four per cent., while the gain in imports is less than twenty per cent. This comparative failure in our import trade indubitably indicates that our manufacturers have succeeded in supplanting foreign with domestic goods. The characteristics of our export trade are also of interest. This year the great increase in the price of raw cotton will furnish an important element in the autumn exports; in 1899 record-breaking exports of manufactured goods were the feature, and two years ago the extraordinary exports of high-priced wheat. Even a cursory study of the reports of our foreign trade is enough to indicate the wonderful commercial progress and prosperity of this country.

❀

The Boer War Last week the Dutch cruiser Gelderland, with President Kruger on board, sailed from Lorenzo Marques for Holland. With the departure of the Boer President another chapter in the acquisition of the Boer Republics by England seems to have been accomplished, yet the war persists, not only in the Transvaal, but even in the Orange River Colony. It is so nearly finished, however, according to War Office experts, as to lead to the recall of Sir Redvers Buller. Before leaving his troops Sir Redvers delivered a speech in which he said: "I knew that if I failed to relieve Ladysmith I should lose the supreme command. I lost it, and rightly, I think; but I had taken on the task, and was bound to see

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it through to a conclusion." Lord Roberts, in an army order announcing the return of General Buller to England, thanks Sir Redvers for his services when he was Commander-in-Chief, and for the ability with which he had carried out subsequent operations. Lord Roberts has also issued an order removing the restriction on exports from the Transvaal and the Orange River colonies. The order includes bar gold, but excepts war munitions.

❀

Prince Hohenlohe Last week the world was somewhat startled at the announcement that Prince Hohenlohe, the German Imperial Chancellor, had resigned. Since the day in 1890 when Prince Bismarck went out of office, the resignation of any German Chancellor might have been expected. On that day the young Emperor remarked: "I am going to be my own Chancellor." Bismarck's successor, however, was in most respects an ideal person for the position. He was loyal to the throne and the Fatherland, but he was high-minded and spirited. He governed well until a dishonest intrigue arose against him. When, in order to retain his position, he was required to do something which he considered beneath his moral dignity, he resigned, as any other independent man would have done. His successor was Prince Hohenlohe, a Bavarian, and a statesman who had occupied many exalted governmental positions, his last being the governorship of Alsace-Lorraine. Prince Hohenlohe differed from Count von Caprivi in being a Bismarckian, as his repressive measures in order to Germanize the Alsatians had conclusively proven. Nevertheless, personally he was one of the most amiable and attractive men, so much so, indeed, as to suggest the popular title "Uncle Chlodwig." To the Chancellorship he brought the luster of as proud a name as any in Germany, a comprehensive knowledge of politics, and a restless activity most welcome to the young Emperor. The two became personally very intimate, and the intimacy continued without apparent break until the China question arose. Prince Hohenlohe thought that the acquisition of a port on the Chinese coast, together with the right to open up railways and to exploit mines in the province of Shantung, was an exorbitant price to demand for two murdered missionaries. The Kaiser thought differently, and in pursuance of the policy of being his own Chancellor the Imperial view prevailed, and Kiaochau was added to the German Empire.

❀

The German Chancellorship When the question of further intervention in China came to the front last June, the Chancellor advised only such intervention as the other Powers could agree upon, but this did not at all suit the ardent spirit of the Emperor. To him the whole China affair was another splendid opportunity for activity on the part of "the mailed fist," and he did not rest until he had induced the Powers to accept Count von Waldersee as Generalissimo of the allied forces. The Chancellor's disapproval of this course was well known; but the prestige of his name and experience was thought to be so valuable to Germany that he was prevailed upon to keep up appearances by remaining in office. A real pretext for his retirement has now been presented by his failing health, and he has insisted upon going into private life. The Hohenlohe period in German politics will chiefly be known as a course of philosophic complaisance. Yet Hohenlohe accomplished certain reforms impossible to a man of rougher methods. His first reform was in the domain of civil service, his second in that of military punishments, and the third in the establishment of the German navy on its new basis. With the disappearance of a venerable, picturesque, and attractive figure from the diplomatic world, there comes on the stage a robust German who is undoubtedly destined to have an active hand in the making of history—Count von Bülow, the Imperial Foreign Minister. For the immediate future he will fill the two great offices, and Europe may well reckon with a man of indubitable ability. The significant thing about the change is that the new Chancellor agrees with the Kaiser's course in China. Thus the history of the past decade has shown that the real Chancellor of the German Empire is the Emperor himself. However much he may have endeavored to unite mediæval and modern methods in his government, however

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eccentric and even grotesque may be some of his personal characteristics and impulses, the world will now not deny that he has shown signal tact, ability, and firmness in the conduct of what is really a personal government under a constitutional mask.

❀

Socialists Two Socialist meetings have just closed their sessions. The first Conference was at Mainz, Germany, and the most interesting question discussed was that of electoral compromises. In Germany the Socialists have not been diffident of late in coalescing with the Clericals, and the Clericals have not appeared to be disquieted by such an alliance. The purpose of this coalition is to keep the growing Liberal party in check and to capture certain Parliamentary seats. The Conference adopted a resolution declaring that such a coalition might be made in the various German States, but not in Prussia. As Prussia is now politically more important than all the rest of Germany put together, the result is regarded as a victory for the Pure Socialists. At the Socialist Congress in Paris, which followed immediately after the Conference in Germany, the same question came to the front. The leader of the French Pure Socialists was the well-known orator, M. Guesde; the leader of the Compromisers, the even better-known orator, M. Jaurès. After long and acrimonious discussion, the Conference voted that Socialists have not only a right but a duty to take part in elections and to sit in Parliament, even at the cost of coalition with the other parties most nearly allied to them. The Socialist who apparently most benefits from this decision is M. Millerand, Minister of Commerce in the French Cabinet. With characteristic far-sightedness, M. Waldeck-Rousseau, the Premier, in forming his Cabinet, invited the Socialist Millerand to a seat in the same group which included the Marquis de Gallifet, a Royalist and the stern represser of the Commune in 1870. By this action the Premier not only organized a strong coalition Cabinet, but put the whole Socialist party in France under bonds to show whether they would cooperate in good government, or whether they would remain in the sterile field of academic discussion. From that time to this, M. Millerand has been vilified by very many Socialists. The vote at Paris, however, would not indicate that these critics represent a majority.

❀

China The rebellion persists in the southernmost provinces of China, Kuangsi and Kuangtung, and the Imperial troops have again been repeatedly defeated. All the Chinese generals in the two provinces are now begging for reinforcements. In addition to the British war vessels summoned to the West River, the United States gunboat Marietta, from Swatau, arrived at Hongkong, coaled, and proceeded to Canton, the capital of Kuangtung. It is announced that through the welcome if tardy energy of the Viceroy of Chekiang the leaders of the Vegetarians, whose members last June murdered many missionaries in that province, have now been captured and taken to Hangchau, the capital, for punishment. The missions at Fuchau, Hinghua, and Amoy in the adjoining province of Fukien have been, fortunately, free from mob disturbance. In northern China the allies have occupied Paoting without resistance; a thousand French troops have captured Tengchau, a port on the northern border of Shantung, near Chifu; and the Russians have completed their occupation of Manchuria from Niuchang to the Amur River. Last week, Kuangsu, the Emperor of China, telegraphed personally to President McKinley, as an evidence of appreciation of the attitude displayed by the latter throughout the Chinese imbroglio. In the course of his reply the President said: "I trust that peace negotiations may begin as soon as we and the other offended Governments shall be effectively satisfied of your Majesty's ability and power to treat with just sternness the principal offenders, who are doubly culpable, not only towards the foreigners, but towards your Majesty, under whose rule the purpose of China to dwell in concord with the world has hitherto found expression in the welcome and protection assured to strangers."

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The Spanish Ministry On Sunday of this week, Señor Silvela, the Spanish Premier, announced the resignation of the Conservative Ministry. The immediate cause was the resignation of two Ministers, which had already taken place as a protest against the appointment

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of General Weyler as Captain-General of Madrid. This office carries with it the practical command of the military forces in the province of Castile. General Weyler was appointed by General Linares, the War Minister, who took this startling step without consulting his colleagues. His excuse for the appointment was that he deemed it essential, in coping with political demonstrations, to have a man of energy. He certainly found one, as the remaining reconcentrados in Cuba can testify.

❀

The Lake Mohonk Indian Conference

It seems to be the unanimous verdict that the Indian Conference which was held last week at Lake Mohonk was one of the best of the long series of eighteen. This was undoubtedly owing in part to the dignity and importance added by the combination of carefully prepared papers with offhand discussion, and in part to the fact that the horizon of the Conference has been enlarged so that it now includes other peoples and races. Especially interesting was the paper by General Whittlesey showing the attitude of the Presidents of the United States toward the Indian question, though to the impatient reformer it was rather trying to be reminded that President Madison's suggestion that land should be given to the Indians in severalty had to wait from 1816 till the passage of the Dawes Bill for its realization. That substantial progress has been made along desirable lines was evident in the announcement that the discussion of the Indian question was to be with reference to the treatment of allotted Indians—a tacit acknowledgment that all the tribes would so soon come into that category that it was no longer necessary to talk about the old blanket Indian of the reservation. The duty of the Government was clearly pointed out by the Hon. William A. Jones, Commissioner of Indian Affairs, in a comprehensive report of the present status of affairs. Others who spoke from personal knowledge of what should be done were Miss Alice C. Fletcher, Miss Emily S. Cook, several missionaries from the field, and many other earnest and intelligent friends of the Indian. The duties of the future include a revision of the lease system, which at present allows absentee landowners to fall into vice with the proverbial ease of those who have idle hands; a closer regulation of marriage laws, and trustworthy records of marriages, births, and deaths, with reference to the transmission of lands; and the doing away with agents and the relics of the reservations at once where they are no longer necessary. Last year seventeen agencies were named by the Commissioner that might be closed forever and the Indians left to their own devices, but, in spite of his recommendations and the efforts of many disinterested people, none of these were done away with, and the Indians living upon them are still under tutelage. Other practical measures urged related to the thoroughly practical irrigation schemes for arid regions and a better selection of farmers and field matrons. There are many who think that there is greater need than ever for Christianizing influences, and that a new missionary spirit should be awakened in behalf of those just passing from the old superstitions.

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New Duties

"New days bring new duties," to quote from the platform unanimously adopted by the Conference in reference to the territory over which the American flag has recently been extended. The people of Porto Rico and the Hawaiian Islands, unconsciously to themselves, have crept into the hearts and are burdening the consciences of the people of Lake Mohonk. And not they alone; those who dwell in the uttermost isles of the sea were not forgotten. Wholly disentangled from politics, due consideration was given to education and justice for the races alien to our civilization who have a claim upon our sympathy and brotherhood. The statements of facts about these various islands were so clear and convincing, coming from experts, the plans to meet the difficulties so wise and sympathetic, that an unprejudiced onlooker from any one of these sea-girt lands could hardly have failed to read as much devotion to their highest interests in the speeches of the many who accept circumstances as they are only that they may strive to improve them, as in the graceful eloquence of Colonel Higginson, who mournfully bewailed the fate of poor "subjugated" Porto Rico. His chief plea was that the peoples who had fallen

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under the care of the United States in what he considered an unpardonable way should be treated as "intensely human." That this was his first Mohonk Conference must be his excuse for this contribution of coals to Newcastle, for where is there an organization so pledged to work unselfishly for the physical, mental, and moral uplifting of the individual as a man and a brother? It has but one ideal in the new problems forced upon the American conscience—to aid the men and women of all the races that are coming into our great family to become enlightened American citizens.

❀

The Disciples of Christ

The National Convention of the Disciples of Christ took place last week at Kansas City. The first two days were occupied by the Conference of the Christian Woman's Board of Missions. It was arranged that the Board should assume control of the work of negro education and evangelization, which formerly was conducted by the American Christian Missionary Society. The transference includes all the schools and property of this work, amounting to more than sixty thousand dollars. Contributions to the Woman's Board last year amounted to over a hundred and twenty thousand dollars. Six new missionaries were sent out during the year, a new mountain mission was established in Kentucky, and an orphanage was opened at San Juan, Porto Rico, also. The outlook is very promising for this work. On Sunday almost all the pulpits of Kansas City and vicinity were occupied by the Disciples of Christ at both services. In the afternoon a great union communion service was held, about five thousand persons taking part. Monday and Tuesday were devoted to the fifty-first annual session of the American Missionary Society. Its work includes Ministerial Relief, National Board of Education, Church Extension, National Christian Endeavor, and Evangelization. This Board employed last year nearly two hundred persons, who added over six thousand persons to the churches, and received over sixty thousand dollars in contributions. The Foreign Mission Board raised last year nearly two hundred thousand dollars. Its army of 257 workers is doing effective service in the field. The Disciple Convention goes to Minneapolis next year.

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The Anglican Church Congress

The annual meeting of the Congress, held a month since at Newcastle, attracted less than usual public interest because of the Parliamentary elections then in progress. The well-known inclusiveness of the Congress, as the common forum of all parties in the Church, was emphasized by the hearing, rather stormy indeed, which Mr. Kensit, the notorious extremist on the anti-ritualist side, obtained on the same platform with the "Catholic" warden of Keble College, Dr. Lock. The opening sermon by the Archbishop of Yale was a plea for the mutual toleration of opinions, especially of the different views held respecting the mode in which Christ was really present in the Eucharist. That the Prayer-Book connected the idea of sacrifice with the Lord's Supper he affirmed, but only as a memorial, not as a propitiation. Opposing schools of Biblical study had also their hearing, the higher critics being represented by Professor Ryle, and their antagonists by Professor Margoliouth, the former affirming, the latter denying, the spiritual value of modern critical results. The most stirring utterances were those of the Archbishop of Canterbury on the vexed question of Voluntary Schools, and of Archdeacon Diggle, of Westmoreland, on the Ascension. As distinct from the "Board Schools," which, like our public schools, are supported by the public treasury, the "Volunteer Schools," like the parochial schools of Roman Catholics in this country, are in theory supported by the contributions of Churchmen, while in fact they are also subsidized by grants of public money—a grievance to Nonconformists who complain of being taxed to maintain the teaching of doctrines which they repudiate. The Archbishop gave an unpalatable quietus to the claims of a series of speakers who accused the State of injustice in not giving the Voluntary Schools larger support. He said that Churchmen themselves were at fault; they were bound to give more largely and to the extent of their means before demanding larger grants from the State treasury. This tonic advice was seconded by a few

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remarks from an American visitor, the Bishop of Central Pennsylvania. But the flood-mark of interest was reached in the paper which exhibited the Ascension of Christ in its practical value as a truth for the uplift of common life toward its divine possibilities. In those early days, said the speaker, there were no crucifixes, but there was the power of a divine enthusiasm. The subject of Christian union, as usual on these occasious, came prominently forward. At the opening of the Congress, the Newcastle Free Church Council, representing that federation of churches which in England is more advanced than here, presented an address of greeting. In this, and the response by the Bishop of Newcastle, stress was laid on the fundamental unity of all the churches, and the need of manifesting it in united effort against serious evils. Later came a Conference of Christians of all denominations, at which Earl Grey presided, and the Dean of Ripon, Dr. Fremantle, moved a resolution "that increased co-operation between Christians is both desirable and practicable."

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The United Free Church of Scotland

On the last day of October the final legal and ecclesiastical steps will be taken to consolidate into one body the Free Church and the United Presbyterian Church of Scotland. This consummates the movement looking towards union which has been in progress a long time. The name of the new organization will be "The United Free Church of Scotland." The Free Church brings to it nearly twice as many ministers, congregations, and communicants as does the United Presbyterian Church. The Union, however, still leaves three other Presbyterian churches in Scotland. The most important of these is, of course, the Established Church of that country, the official title being "The Church of Scotland." This organization has over six hundred thousand communicants, nearly fourteen hundred parishes, nearly sixteen hundred ministers, and about two hundred and fifty thousand Sunday-school scholars and teachers. Such figures show that the Established Church is, so far as numbers go, much in advance of the Free Church, hitherto its greatest rival. The Established Church, however, must now take second place. The totals for the new United Free Church are nearly eighteen hundred ministers, over seventeen hundred congregations, about five hundred thousand communicants, and nearly three hundred thousand Sunday-school scholars and teachers. The two Presbyterian churches in Scotland having little affiliation with the Established Church or with the Free Church are "The Synod of the United Original Seceders," having nearly four thousand communicants, and "The Reformed Presbyterian Church of Scotland," with about a thousand communicants. It is to be hoped that these small communions may find it to their advantage to amalgamate with one of the two great Presbyterian Churches of Scotland, and that, in the course of time, the Established and the United Free Church may become one united body, thus bringing together again the discordant elements which manifested themselves so markedly in 1733, when the United Presbyterian Church withdrew from the Church of Scotland, and in 1843, when the Free Church withdrew.

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Dean Everett

Dr. Charles C. Everett, Dean of the Harvard Divinity School, who died at his home in Cambridge last week, had long been a familiar figure to the students of Harvard University, and was a man of rare spirit and unusual literary gifts. Born at Brunswick, Maine, in 1829, graduating from Bowdoin College twenty years later, he carried on post-graduate studies at the University of Berlin, returning after considerable absence in Europe to act as librarian and tutor at Bowdoin, and finally to become Professor of Modern Languages. His bent was toward theology, and, after several years of teaching, he entered the Harvard Divinity School, from which he graduated in 1859. For more than ten years he was pastor of the Independent Congregational Church in Bangor, and soon secured a leading position in the Unitarian pulpit. His wide scholarship, his fine quality of mind, and his elevated character gave him great influence. In 1869 he accepted the Bussey Professorship of Theology at Harvard, and since that time he had been intimately associated

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with the Harvard Divinity School. He was an assiduous though not voluminous writer. The "Science of Thought," "Religions Before Christianity," and "The Gospel of Paul" are the best known of his books in the religious field; while his delightful volume on "Poetry, Comedy, and Duty" disclosed his fine literary instinct, his sense of form, and his aptitude for literary comment and interpretation.

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A Russian Young Men's Christian Association

An interesting event in the religious development of Russia was the dedication at St. Petersburg last week of a building fitted up for the "Society for the Moral and Physical Improvement of Young Men," an organization similar to the Young Men's Christian Association. The religious services were conducted by three prominent Greek priests, assisted by one of the male choirs which are such an impressive feature of worship in the Russian Church. The religious service was followed by several speeches from distinguished men present, including one by Mr. James Stokes, the American philanthropist. Mr. Stokes referred to the bond of union between Russia and the United States caused by the former's sending her fleet to America at a critical period of our Civil War—an act which went a long way towards preventing the recognition of the Southern Confederacy by Europe. Mr. Stokes, who is largely responsible for the financial foundation of the undertaking, was received with much applause. It is interesting to note that the curator of the Society for the Moral and Physical Improvement of Young Men is Prince Alexander Oldenberg, the distinguished publicist and benefactor, and that the other officers are the Chamberlain of the Imperial Court, two Assistant Secretaries in the Ministry of the Interior, and three influential priests of the Russian Church. In this undertaking the hand of the young Czar is evident, as was the case last week at the International Conference of the Railway Department of the Young Men's Christian Association at Philadelphia, to which, as we have already chronicled, two delegates were personally accredited by Imperial orders.

The Westminster Confession

Last spring the General Assembly of the Presbyterian Church empowered a committee to ask three questions of the two hundred and thirty-two presbyteries: (1) Do you desire a revision of our Confession of Faith? or, (2) Do you desire a supplemental, explanatory statement? or, (3) Do you desire to supplement our present doctrinal standards with a briefer statement of the doctrines "most surely believed among us"? or, (4) Do you desire the dismissal of the whole subject? Nearly half the Presbyteries have now answered these questions. Thirty have voted in favor of revision only, and thirty for a supplemental statement; fifteen have voted for a substitute creed, or for revision and a supplemental creed. Finally, forty presbyteries oppose any action in the matter. An analysis of the vote shows that the presbyteries voting in favor of revision or of a supplemental statement are those generally centering in the large cities. Those advising against revision are, with a very few exceptions, country presbyteries. The conclusion from such a vote is that those less sensitive to the movement of contemporary thought naturally take a conservative position.

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Normal Instruction for Sunday-Schools

Recently The Outlook referred to the admirable educational plan proposed by the Sunday-School Commission of the Protestant Episcopal Diocese of New York. The courses proposed are both advanced and elementary. The advanced course has to do with the principles and methods of the art of teaching. It will be conducted by Professor J. F. Reigart. The price of tickets for the course of lessons is five dollars. The elementary courses are three in number—the first on "The Principles of Teaching," by Dr. Hervey; the second on "The Art of Story-Telling," by Professor Baker; and the third on "How to Find the Point," by Miss Sebring. The price of a ticket for an elementary course of five lessons is two dollars and a half. We recommend those of our readers who reside in New York City or vicinity and are interested in Sunday-school work to write to the Secretary, the Rev. William Walter Smith, M.D., 25 West One Hundred and Fourteenth Street, New York, for a copy of

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the Report, which will give to them the topics and places of meeting. This is, so far as we know, the first attempt on any adequate scale to bring normal principles to bear on Sunday-school teaching.

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The Boston Symphony Hall Science, history, and philanthropy combined with art to make the opening and dedication of "Symphony Hall" in Boston on Monday evening of last week a notable occasion. The history of Boston's old Music Hall is practically the history of the development of musical taste in the United States. It was opened in 1852, and for nearly fifty years it has been famous as the center of the musical life which Boston has developed with such characteristic intelligence. Owing to various changes involved in the growth and development of the city, the old Music Hall had to be abandoned, and its successor, appropriately named "Symphony Hall," has been built in a new quarter of the city, largely by the subscription of generous believers in the value to a community of fine music. As every one knows, the Symphony Orchestra of Boston, which is one of the first orchestras of the world and in honor of which the new hall doubtless takes its name, has been made a possibility by the active financial and personal support of Mr. Henry L. Higginson, whose public-spirited work may be called not inappropriately a real philanthropy. He has personally leased the new building from the stockholders, thus relieving them from the burden of maintenance and assuring the public that the high musical standards set by him in the past will be maintained in the future. While the building is artistically a beautiful one, it is interesting to note that science has played quite as important a part as art in its construction. Professor Wallace Sabine, of the Department of Physics in Harvard University, has devoted much study to the acoustic problems involved in the plans for the auditorium. As a result of five years' work, says Mr. H. E. Krehbiel, the well-known critic of the New York "Tribune," which included experiments in the Leipsic Gewandhaus, the old Boston Music Hall, and other concert-rooms, Professor Sabine laid down formulæ which determine the relative power of various substances to absorb sound, such as "cushions, draperies, plaster on lath, plaster on tiles and brick, wood, open windows, men and women." All reports agree that his success in the practical application of these formulæ to the construction of the new auditorium is complete. This is a significant illustration of the truth that art is not the product of mere inspiration or intuitive genius, but is based on the most painstaking scientific knowledge. The dedicatory exercises with which "Symphony Hall" was opened to the public consisted of an address by Mr. Higginson, a commemoratory ode by Mr. Owen Wister, and a fine performance of Beethoven's "Missa Solennis," a musical work of noble character, one, however, rarely attempted by choral societies on account of its great difficulties. Mr. Higginson's fine achievement in bringing "Symphony Hall" to a successful completion will give satisfaction everywhere, not only to lovers of music but to lovers of public spirit.

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The Consent of the Governed

From a number of letters received in reply to a recent editorial on "The Basis of Government" we select the two which appear to us to put most effectively the view of our critics. We do not here reply to their criticisms in detail; but we attempt to restate the issue in order to make clear to all our readers the position of The Outlook.

There are two entirely distinct questions which it seems to us our critics confuse. They are: First, What constitutes justice? second, In what way shall a community in any given case determine what is just? The Outlook affirms that justice consists, not in conformity to the will of the majority, but in conformity to the laws of God. A government which conforms to those laws is just although it is opposed to the will of the majority; a government which does not conform to those laws is unjust although it is approved by the will of the majority. There is an old motto that Might makes right. That is now universally repudiated; for it is substituted the motto, Majorities make right.

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That also The Outlook repudiates. We join our protests with those of De Tocqueville and James Bryce against the doctrine of the infallibility of the majority.

To this conclusion, apparently, one of our correspondents agrees, and we hardly think the other would dissent from it. The other question, then, remains. Justice consisting in conformity to the laws of God, how shall a community ascertain what conduct does in any given case conform to the laws of God? One way is to let the majority decide, after a free discussion. That this is not the only way is clear from the fact that it is not the one pursued in households, which are almost uniformly autocracies until the children have grown to maturity. Is it the best way in a community all or a majority of which are children? It is true that government by the majority is the "government of the future." So is self-government the government of the future for a boy five years old; but it is not the best form of government for the nursery, because it is not the best way of ascertaining what for the child is conformity to the laws of God. This very simple principle is equally ignored by the liquor-dealer who would allow the sale of liquor to children, and by the prohibitionist who would forbid it to grown men.

Exactly what do we mean by self-government as applied to a community? The Springfield "Republican," in a vigorous and able reply to the editorial in The Outlook on "The Basis of Government," thus describes the nature and process of self-government:

> Is there any other way within reach of human society of so perfectly consulting God as through the conscience of the people, not one or several, but all—the general conscience, freed as far as it ever can be found of the individual warp and twist of interest or pride or prejudice or sin or hereditary defect?

To the same effect writes Mr. Pomeroy in his letter printed in another column:

> Far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it even unto his death, if he deems that necessary or wise. He has not the right to impose his opinion on others. Society, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter, and to it the individual must submit because it is not an individual matter but concerns the whole.

This appears to us, as it does to all Americans, an admirable way, when the conditions exist which make it possible. But it appears to us very clear, and we think it is coming to appear very clear to an increasing number of Americans, that before this method is possible some social development must have been attained. In order to an expression of the will of the majority there must be a common language which all the members of the community understand; there ought to be ability to read what is printed, since intelligent understanding of issues rarely is found without ability to read, and free discussion on an adequate scale is hardly possible where there is no press, or no ability to read newspapers if they existed; there must be such measure of individual freedom as will make it possible for men to express their conscience by their voices, and, when the election comes, by their votes; and there must be sufficient development of the public conscience to induce the individual to give free expression to his conscience in his political choice, without fear of evil consequences or hope of pecuniary reward. If these conditions are wanting, whatever *forms* of free debate and free election may exist, the *reality* is wanting; for in such case the voice of the people is not the voice of their conscience. In short, "Society as an organic whole," to use Mr. Pomeroy's phrase, cannot, in the nature of the case, speak by the voice of the majority if society has not been organized and does not exist as an organic whole. It would have been wholly impossible for the Indian tribes in North America to have ascertained what is justice for the continent by the methods recommended by the Springfield "Republican" and Mr. Pomeroy, because they did not speak the same language, their jealous and hostile tribes did not recognize any common interest, they could not comprehend the nature of an intertribal arbitration, still less the value of it, they lacked the organism necessary to make possible an appeal to the general conscience and an elucidation of the general judgment. If they had been left to simple self-government, the continent would have remained barbaric hunting-grounds to this day.

Let us apply these principles to the Philippines.

"The archipelago is divided between

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more than eighty distinct tribes." "There is such an endless multiplicity of native dialects that few of the officials attempt to master any." "The 'education' of most natives consists of a little catechism and a few prayers, which they learn in their own dialect. . . . Their universal lack of education is in itself a difficulty that cannot be speedily overcome."

These quotations are from the volume of Dean C. Worcester, published before the war, and giving the results of his investigations conducted long before any political prejudice could have affected either his observations or his reports. They describe a condition in which it is simply impossible to operate the plan proposed by Mr. Pomeroy and the Springfield "Republican." There can be no representation by the voice of the majority of "society as an organic whole," because "society as an organic whole" does not exist. There can be no "consulting God as through the conscience of the people," because there is no common language by which they can be addressed and through which they can be consulted. There can be no wise formation of opinion, either public or private, where education consists of "a little catechism and a few prayers." There can be no free expression of opinion in a community in which, if a native declares himself friendly to one policy, the advocates of the other will cut his throat if they can ambush him outside his village. To take the methods of ascertaining justice adopted by an Anglo-Saxon community, possessing an organized society, a community of interest, a national feeling, a practical even if it be a superficial education, a common language, a free press, and a measure of respect for human rights developed by centuries of Christianity, and attempt to apply them to a community composed of jealous and hostile tribes, with no conscious common interest, with no national feeling, with no practical education, without even a common language or a common conscience, appears to us an extreme illustration of that unreality which does so much to vitiate public discussion when facts are ignored and the attempt is made to apply theories evolved in the study to conditions which have never been considered and to which in point of actual fact the theories are wholly inapplicable.

Charles Dudley Warner

Charles Dudley Warner, who died at his home in Hartford, Conn., on Saturday of last week, was a fine example of the best type of the American. He represented the New England strain in ancestry, in intellectual training, in moral earnestness, and in the ordering of his life; but upon this New England foundation were laid the wide interests of an American of the later and more modern type; for Mr. Warner was not only a citizen of the Republic, but he was also a citizen of the world. An American to the very core in his instincts, sympathies, and political faith, he was not an American in any narrow, divisive, or partisan sense. He belonged with that group of large-minded Americans who stand for the best in their own country, and who are looking for and ready to welcome the best in all other countries.

He came of an excellent stock; he was born in a small New England village, the son of a man who not only farmed six hundred acres of land, but had lodged in his home the best library in the section. The incidents of a New England childhood have been recorded by Mr. Warner in one of his most delightful papers; the simplicity of the old New England life, its fine note of domesticity, its keen sense of integrity, left their record not only on his work but in his character. He was graduated in 1851 from Hamilton College—a small college, but an institution which has put the stamp of culture on many of its graduates. After a very interesting period of out-of-door life in Missouri as a member of a surveying expedition, Mr. Warner entered the law department of the University of Pennsylvania, and was graduated in 1856. As with Bryant, Lowell, and many other English and American men of letters, law was to him a preparation for literature. The study of law and the practice of law are two widely different things, and when Mr. Warner came to deal with legal questions and to enter into the routine of the profession in Chicago, he soon discovered that there was no affinity between his tastes and his profession; and, after four years of experiment, he returned to the East, engaged in journalistic work in connection with the Hartford "Press," and in 1867, when the "Press" was con-

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solidated with the Hartford "Courant," became, with his classmate and friend, Senator J. R. Hawley, co-editor and proprietor of a journal which soon took its place in the first rank of American journals.

Mr. Warner was a steady and tireless worker, and he threw the whole force of his nature into the work of making the Hartford "Courant" stand for all that was best in American life. In 1868 he took the first of those long journeys which made him ultimately a citizen of the world. His letters to the "Courant" attracted general attention. His work from the beginning showed a marked literary quality, and was pervaded by a flavor not often found in the columns of newspapers. He was a born lover of out-of-door life, and he gained his first audience as a writer by his charming record of his experiences as a gardener. "My Summer in a Garden," published in 1870, was the beginning of a long list of books full of the quality of the man, and of a literary life happily associated for three decades with the best things in life and art. Having once clearly discovered his field of work, Mr. Warner poured out his ready talent and his charming humor in essays, sketches of travel, discussions of social and political questions, literary papers, and, toward the close of his life, in a series of novels.

Mr. Warner was in many ways the literary successor of Irving, of whom he wrote a charming biography. He had the same quiet spirit, the same delicate but wholesome sentiment, the same gift of humor; but he was a far more public man than Mr. Irving, and his work was more varied. He was not only a charming writer, but he was still more a representative man of letters; he not only excelled in the art of expression, but he stood in a large way for the things which the writer embodies, the ends which he pursues, and the things for which he stands in the eye of the public. The country has always been fortunate in its men of letters; almost without exception they have been men of the highest standards, of the keenest sense of public duty, and of charming personality; but there has been a broad difference between them in the fullness and definiteness with which they have represented these qualities to the public. Mr. Warner was one of the group of American men of letters who not only devoted his life to the work of writing, but who stood conspicuously for the things which literature represents. He was a born lover of the best, and a born hater of the mediocre, the vulgar, and the cheap. A strain of high breeding showed itself in his standards, his ideals, his code of manners. In political, artistic, and social life he resolutely pursued those things which make for honor, for dignity, and for richness of life. He was the unrelenting enemy of everything which lowers the standards of life; no man in our generation has more quietly but more effectively protested against that which is sordid and demoralizing in popular standards of success than Mr. Warner. He was not by nature a novelist, but his observations of social life were so keen, his insight into character so sure, his knowledge of life so broad, that when he took up fiction he put into it a wisdom of experience, a delicacy of characterization, and a justness of judgment, combined with his delightful style, which gave his stories great attractiveness. That which was most noticeable in them, however, was the clear perception of ethical standards manifesting itself in its reflex influence on manners. "A Little Journey in the World," "The Golden House," and "That Fortune" were close studies of the deterioration in character and manners which overtakes those who sell themselves for success, and who are corrupted by the material returns of prosperity.

During a quarter of a century which has been critical in the social and intellectual development of the country, Mr. Warner was a public teacher of wide influence and of highest importance. He was one of those who believe that America is not only a country, but a principle and an ideal; and, man of the world as he was in the true and fine sense of the phrase, not one of his Puritan ancestors stood more faithfully or persistently for that which is fine and true and just. He knew many parts of the world at first hand, for he was an ardent traveler; but the breadth of his interests and his experience seemed to intensify his devotion to the best things in his own country. His interest in philanthropic, intellectual, and sociological questions was deep and active. At the

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time of his death he was President of the American Social Science Association, a place for which he was eminently fitted by his personal study of many sociological questions. He was also the first President of the National Institute of Arts and Letters; his life, his work, and his character selecting him for that position before his associates had fixed their choice upon him. He was the most kindly and genial of men. Young writers of promise always found in him encouragement and sympathy; and the record of his generosities will never be known, because so many of them were done in secret. Such a man leaves behind him something better than a reputation; he leaves a memory in the hearts of thousands who never saw him, but who have felt the influence of his fine intelligence, his generous intellectual aims, and the dignity and charm of his spirit.

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The Anglo-German Treaty

Last week the official news of an Anglo-German agreement regarding China was published. This agreement promises to be the most important and perhaps the most significant step yet taken by diplomacy concerning problems in the Far East.

The first article provides that the two Governments will, as far as they can exercise influence, keep the ports on the rivers and on the shore of China open to trade and to every other legitimate form of economic activity for the peoples of all countries without distinction.

The second article provides that the two Governments will not make use of the present complications to obtain for themselves any territorial advantage in Chinese dominion, and will direct their policy towards maintaining undiminished the territorial condition of the Chinese Empire.

This agreement clears the way for a just and satisfactory settlement of the many questions raised by the situation in China. It will be appreciated more in this country than elsewhere, since it is really a triumph not so much for Anglo-German as for American diplomacy. The first of the two articles only reiterates Secretary Hay's words of a year ago in inviting the co-operation of the Powers. Six months later, by dint of persistent and tactful pressure, Secretary Hay obtained guarantees from all the Powers to secure commercial freedom in China—the "open door." He thus really restored China to the trade of the world, succeeding where the only other nation begging for the open door, namely, England, had failed.

From the very first we have insisted on recognizing the integrity of the Chinese Empire, and on treating with the Government of that Empire, even when to most observers the Chinese Government seemed non-existent. It will be remembered that, in his note of July 3 last, Mr. Hay defined the policy of the United States as an effort "to preserve Chinese territorial and administrative entity, to protect all rights guaranteed to friendly Powers by treaty and international law, and to safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire." The Powers had already accepted the principle involved in the last clause; before July had passed they accepted the principle of guarantee of territorial integrity.

The third article declares that in case another Power should make use of the complications in China to obtain territorial advantage in Chinese dominion, the two Governments "reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China." Such a statement may mean one of two things: (1) that England and Germany will compel an offending Power to relinquish such territorial designs as it possesses, or (2) that they are determined themselves to take advantage of any suspicious act on the part of another to seize Chinese territory. As its possibilities are not understood with precision, this third article is regarded with a suspicion not unnatural when we recall Germany's previous aggressive policy. The fact, too, that the agreement has been more enthusiastically welcomed in Germany than in England shows that a protectionist country suspects a free-trade country of protection-leanings. Germany is anxious to preserve for her own trade the important commerce which she has built up in the Yangtse valley, and she fears that, by a change of British policy, this commerce

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might be shut out from her in the event of a division of territory in which England would probably receive the Yangtse provinces as her share. The new agreement forms no obstacle to the progress of negotiations upon the basis laid down in the French note, or upon any propositions not infringing the essential and admirable principles of the first two articles of the protocol. Our Government will be in hearty accord with the first two articles in this agreement; the third does not directly concern it.

The Lesson of Life

The fundamental problem of life for every man and woman born into the world is very simple: it is to harmonize our wills with the will of God. The problem is simple, but the method of working it out is perplexing, painful, often agonizing. In order to do the will of God we must first find out what that will is, and this is a task which is sometimes so difficult that men give it up in despair. In the very earnestness with which they strive to know where God would lead them and what he would have them do they often bring their wills into conformity with his will without being conscious that what they sought has been found.

This is the real problem in all departments of life. In society a man must bring his desires and purposes into some kind of harmony with the rights and pleasures of all other men. In the State a man must conform his methods and his aims to the methods and aims which have been incorporated into law and political organization; if he does not do this, he becomes a lawbreaker, a criminal, and an outcast. The great tragedies are the stories of men and women who have opposed their individual wills to the will of the State and have been crushed in the unequal combat. In those cases in which the State is organized or conducted in opposition to those laws of righteousness which are the expressed will of God the State itself becomes the victim of the willful or ignorant assertion of its own will. In the church a man conforms to the conditions under which all common religious effort must be organized and all common worship held. If men were to assert their own will in all the non-essential as well as in all the essential points of doctrine and worship, there would be as many sects as there are persons, and a church of any kind would be impossible. In the family the individual preference, desire, and ambition must be harmonized, or the beauty and sanctity of the home are ruthlessly and often brutally destroyed. It is the assertion of raw, crude, selfish individuality which wrecks so many families, breeds the scandal of easy and frequent divorce, and fills the newspapers with vulgar stories of infidelity, recrimination, and separation.

These tragedies of public, religious, and family life have their roots in the refusal of men to conform to the will of God and learn the lessons which he has set the family, the Church, and the State to teach. It is only the ignorant man who believes that freedom is to be found in self-assertion, that happiness lies in having one's way in the face of law, that the individual will can prevail against the will of the Infinite. He who has learned the elementary lessons of life has discovered that it is sheer madness to run amuck through the manifold and divinely ordered laws with which life is encompassed and by which it is protected. History presents many such figures, running with flaming torch or drawn sword through the crowded highways of society, inflicting dangerous wounds and destroying things of priceless value which lie in their paths, but doomed from the beginning to final and disastrous failure. This universe is not a chaos; although there is a freedom of choice in it, no man breaks its laws and escapes the penalty. A man may wreck himself if he will; he cannot wreck God.

To refuse to conform to the law and order of the world is a sign, therefore, not of strength but of ignorance. The violent oppose, resist, storm, and hurl themselves to death against impassable barriers; the strong study, observe, learn, and accept. The violent, mistaking lawlessness for freedom, rush on to useless and barren death; the strong, by submission to a greater wisdom, pass through obedience to liberty. The strongest and most victorious figure in history is Christ; but among all men who have lived none ever so completely submitted his will to the will of the Father. In submission

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and resistance lie the fortunes and fates of men. The egotists—the raw, crude natures who refuse to be educated—struggle, harden themselves, persist in opposition, refuse to be led, and are either crushed by the tremendous forces against which they ignorantly oppose their puny strength, or are left sterile, non-productive, bitter, and uncomprehending—solitary figures in a world in which men are happy and free only in fellowship. The wise bear the burdens, perform the tasks, submit to the sorrows of life, because they believe that there is a wisdom above their own, and that that wisdom is not only knowledge but love. They wait upon God in order that they may learn what he would have them do; and they are taught by all the happenings of life, fertilized rather than embittered by its sorrows, and gradually led into the possession of freedom and power.

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Criminal Misgovernment

The interest awakened in all parts of the city among all classes of citizens by the proposed action of Bishop Potter in relation to the insults and indignities offered by the police to the clergymen connected with the Pro-Cathedral is evidence of the deep and widespread feeling of indignation which is slowly but surely gathering force against the rule of Tammany Hall. There are many signs that a revolt against Mr. Croker is at hand which will assume proportions and express itself through methods which even that callous boss can neither ignore nor escape. If New York were quiescent under the rule of the man whom Mr. Bryan declared last week was "the prophet of Tammany," those who love the city might well despair of its future; for Tammany Hall is well beyond the line of legitimate political enterprises; it stands neither for principle nor for morality. It is Democratic in name, but it has no more care for Democratic principles than for Republican principles. Its power as an organization is made possible by the peculiar conditions in this city. It is not, as at present constituted, American, either in spirit, method, or membership; it is supported by the votes of foreign-born citizens who have not been in this country long enough to be intelligent about American conditions, and who are led by a dextrous appeal to their comfort, their loyalty, and their class feeling. If for one hour the real character of Tammany Hall were understood on the East Side, it would never again put a single official into office. The rank and file of the men who sustain it do not know what it is; they do not understand that they are really bought by its so-called charities, and that they are as sheep in the shambles so far as any real care for their interests is concerned. The leaders, so far as they have any intelligence, are men who either know the corruption which sustains the organization, or, if they do not know, are so willfully blind that they are morally responsible for it.

Tammany Hall draws a large part of its revenue to-day from gambling, prostitution, and all manner of lawbreaking. These are very serious charges to make; they are not only based on ample evidence, but that they are true has been practically confessed again and again. Perhaps never before in the history of a great city has there existed this partnership between its governing body and its criminal classes; never before, certainly, has that partnership been so thoroughly systematized, has vice been taxed with such businesslike exactness, and every available source of vicious income drawn upon with such skill. Tammany Hall has inverted the order of government. Instead of suppressing it is encouraging vice; instead of enforcing the law it is receiving revenue from encouraging the evasion of the law. The men who represent it in office are not only taxed to support the organization whose creatures they are, but they are bound hand and foot; instead of being the servants of the public, they are the slaves of the lawbreaking element in the city; for the city is ruled to-day largely by its vicious classes.

The elaborate statement of "The Cost of Tammany Hall in Flesh and Blood" which Mr. Franklin Matthews made in a recent issue of "Harper's Weekly" is one of the most terrible indictments of a government ever put on record. When the Presidential election is over, and the air is clear for the time being of politics, this indictment must produce one of two results: either Tammany Hall must meet

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it without evasion, or respectable New York must organize itself for the purpose of uprooting the conspiracy of greed and vice represented by Tammany Hall. A great city ruled by a man of Mr. Croker's antecedents and a Chief of Police of Mr. Devery's character does not exercise the functions of self-government. Intelligent citizens know Tammany Hall; what is necessary to be done is to make Tammany Hall known to its supporters on the East Side. Mr. Matthews's arraignment ought to be placarded in every tenement-house in the city. He makes short work of the so-called beneficence of Tammany Hall, its kindness toward the poor. It was long ago pointed out that there is a direct connection between good government and the death-rate; Mr. Matthews shows that the rule of Tammany costs the lives of the children of the men who support it; they, and not the people who oppose Tammany Hall, pay for its rule through the undertaker's shop. Tammany has attempted to mislead the people of New York by juggling with the figures; the figures show that, although there is a very small reduction in the death-rate of the city as a whole compared with its death-rate under Mayor Strong's administration, there is a marked increase in the death-rate in the thickly crowded districts of the East Side, where the supporters of Tammany live. These are the people who suffer from neglected streets, from bad sanitary conditions, and from the laxity and indifference of a government bent, not upon efficiency and the enforcement of law, but upon getting the largest revenue for the smallest possible output of energy. It was upon the poor in the tenement-houses that the burden imposed by the Ice Trust rested most heavily; it was the very young children of the poor who put the profits into the pockets of that concern.

It is the children, in the long run, who are the chief sufferers; it is among them that the death-rate rises, and it is among them also that the percentage of crime increases. Mr. Matthews's report under this head is appalling; it is the direct result of a town which is "run wide open." There has not only been a great increase in juvenile criminality, but a great increase in crimes against children which it is impossible to describe. Even the Potter's Field bears testimony against Tammany; for since the return of that organization to power the number of interments has doubled. The police courts show the same state of things. In 1896 there were thirteen thousand and seventy-five women arrested for disorderly conduct; in 1899 there were seventeen thousand two hundred and fifty-five. The increase of felonies in a single year was twelve hundred and forty-four, while the excise arrests fell off to three hundred and twenty-six—a very significant concatenation of figures. In 1895 there were four hundred and eighty-eight arrests for keeping disorderly houses; in 1899, with great obvious increase in the number of such houses, only a hundred and eighty arrests. Most striking and terrible of all has been the increase in homicides. In 1889 there were ninety-nine arrests for such offenses; in 1899 there were two hundred and seventy-seven—three hundred per cent. increase in a decade.

Never in the history of the city have infamous crimes of every kind enjoyed such systematic protection. Not only New York, but the whole country, is suffering from this contagion of vice. The material must be had for carrying on this dreadful commerce, and consequently there has been a great increase in the number of women decoyed to New York for infamous purposes. When the Strong administration went out of power, Mr. Matthews says, there were not a dozen policy-shops in the city; now there are over three hundred such shops, and new ones on an average of at least two are being opened every week. The question raised by this condition of things is not political. New York is not dealing with a political organization in dealing with Tammany Hall; it is dealing with organized crime; with an association which has passed beyond the line of respectability, and with which it is impossible longer for men of any character to associate themselves. To say that it is demoralizing is to stop short of the reality; to say that it is degrading is to deal in commonplace. It is an infamous traffic in vice, an organized utilization of crime; it is neither Democratic nor Republican; it is an attack on those fundamental things in human character and government which are precious alike to men of every party.

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THE PUNISHMENT OF PEKING[1]

By Arthur H. Smith

Special Commissioner for The Outlook in China

[The Rev. Arthur H. Smith, D.D., for many years a missionary in China under the direction of the American Board of Commissioners for Foreign Missions, is the author of two books on Chinese life which are universally regarded by students of China as giving the most direct and picturesque account of the habits and character of the Chinese people. "Chinese Characteristics" and "Village Life in China" are works as entertaining as they are authoritative. By special permission of the American Board, Dr. Smith will for some months devote his time and energy to The Outlook, acting as its Commissioner in China, and sending to this journal a series of articles describing the causes and outcome of the present crisis in China, and the fundamental questions involved in the relations between China and the Eastern world. Dr. Smith was in Peking throughout the siege of the Legations; his missionary station was at Pang-Chuang, but at the time of the outbreak he was visiting the Chinese capital. The present article is the first of this series.—THE EDITORS.]

THE capital of China was first occupied by British and French troops in October, 1860. It has just been occupied again, under circumstances widely different from the first. During all the forty years which have intervened, the relations between China and the Powers have been regulated for the most part by communications through the Tsungli-Yamên, an anomalous affix to the Department of Inferior States and Dependencies. This board has generally been composed of about a dozen members of various degrees of rank, many of them with no experience in foreign affairs, or, indeed, knowledge of them, sometimes appointed to their posts for the express reason that they were so absolutely ignorant of the topics under discussion as to make it impossible for them to block the progress of necessary business, which they might do from outside by acting as a censorate. To the ordinary obstructions of Oriental diplomacy has been added in China the jealousy of the various Powers of one another, of which full advantage has been taken by the Chinese in impeding and often neutralizing any concessions which might be made. In recent years more especially it has been true of this wearisome board that, like the chariots of Pharaoh, its wheels "drave heavily," so that Lord Salisbury was abundantly justified in characterizing it as simply "a machine to register the amount of pressure brought to bear upon it."

Several generations of Chinese and Manchu statesmen have come into intimate relations with foreigners during the many years of diplomatic and other intercourse, and for many of these Orientals Occidentals have come to entertain a high regard. But the relations have for the most part been public and formal. Although the Yamên Ministers have gone to the Legations for occasional banquets, it has always been noticeable that there were no return visits at their own homes, and the effort to introduce such an innovation a few years since was a blank failure. With the exception of the missionaries, it has still remained true, after more than a generation of life in Peking, that its *homes* have been closed to outsiders. The number of treatments in the various hospitals, especially in the pioneer one of the London Mission, has amounted to hundreds of thousands—perhaps even to a million or more—and many wide and effectual doors have thus been opened to the Chinese heart, but, taking Peking as a whole, it must be called an anti-foreign city from first to last. It has long been known that the native pundits who teach foreigners the language would not recognize their pupils on the street should they meet them, because, whatever their private views might be, to do so would cause the pundit to lose "face," or self-respect. And what was true of scholars was to a considerable extent the case also with the tradesmen, who were willing enough to absorb the foreign dollars, but who despised their owners; the same was also true to a large extent of the working class—even the coolies—who felt themselves immeasurably the superiors of those for whom they

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toiled—a view not, perhaps, unlike that entertained by the Jews in Babylon toward their conquerors. There has never been a time when foreigners in North China have not been called opprobrious nicknames, often to their faces, and constantly behind their backs; one of the most common originating at Tientsin when the Allies first arrived, to wit, "Mao-tzu," or, more fully, "Hung Mao-tzu," Red-haired (Devil). This phrase one has heard screamed at him by infants just learning to talk, and muttered by old men and women, until it has seemed too deeply ingrained to be disused in the lifetime of any now living.

The southern city of Peking has always prided itself upon being far more pronouncedly anti-foreign than the Tartar city. It has steadily resisted every effort to buy a foot of its sacred soil for missionary purposes, and if there have been occasional exceptions in the success of such attempts, they have but served to emphasize the general rule. Within recent years the railway has been brought to the very gates of the southern city, and an electric railway formed the last link in the line of rapid communication. There was a telegraph office first in the southern city, and later in the vicinity of the Tsungli-Yamên itself.

Public sentiment in a country like China, while very real and very despotic, is so unlike that in any Western land that it is almost impossible for an Occidental to comprehend it. It can be gently led, but it cannot be driven. If the reforms of two years since had come at suitable intervals, with time to prepare the public mind for them, there might have been no riots and no serious reaction. As it was, being delivered in loads of forty tons each on the deck of the ship of state, they well-nigh upset it. The reaction once having set in, it carried everything before it, and the latent hostility to railways, telegraphs, electricity, and all the new fads took tangible shape as soon as an opportunity occurred.

Even previous to recent conditions there have from time to time been serious collisions in and about Peking between the natives and foreigners. These were always adjusted, but in some cases, especially the attack upon railway employees in the autumn of 1898, there was a sting left which could not be extracted except after the shedding of more blood.

The Society of Righteous (or Public) Harmony, briefly known, from their use of the word "Fist," as "Boxers," spread from Shantung into Chili, and from the south to the north, being felt in Paoting early in the current year, and working rapidly northward. Without dwelling upon its history and antecedents, it is sufficient to observe that this organization was a combination of the natural and the supernatural in such a way as to deceive the major part of those who heard its claims. What is more efficacious than prayers to the "Spirits"? But the Boxers were specially protected by Spirits of all degrees of power from impact of bullet or thrust of sword. These claims were substantiated in public to the satisfaction and delight of thousands. If an occasional youth was blown into fragments by the discharge of a cannon within two feet of him, or if the cut of a sword slashed open his abdomen, these incidents merely showed that the divinity had not yet "protected his whole body," and while "the experiment failed, but the principle remained the same," all were satisfied, even the friends of the deceased, who were paid a handsome indemnity out of the Society's funds.

When this organization reached Peking, about the first of May, it was already under the patronage of the highest nobility in the Empire. Its headquarters were at the Palace of Prince Chuang, near the northwest corner of the Imperial City, and its great and powerful patron was Prince Tuan, father of the youth who was recently made "Heir Apparent." There seems good reason to suppose that the greater part of the Manchu and Mongol princes lent their active aid to the movement, and the rest must have acquiesced, for it does not appear that a single note of protest was raised from any influential quarter, or, if there was such a warning, it was lost in the general madness of the hour.

The murder of the Chancellor of the Japanese Legation, on the 11th of June, was a first gun in the coming battle. It had been preceded, however, two weeks by the destruction of the railway shops, locomotives, and other rolling-stock at Fengtai, the junction of the Peking-Tientsin and

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Peking-Paoting lines. This was easily accomplished, as there was no foreign guard defending the place, and it was especially useful as convincing even the easy-going residents of Peking that trouble was impending—a fact of which they had long been warned, but to which they turned ears that were deafer than those of the adder.

As an important and immediate result, marines were at once ordered from the war-vessels lying off Taku, and without the presence of these marines all foreigners in Peking would have been exterminated within a week from that time.

On the 13th of June the first attack was made in Peking on the property of foreigners, and made in an organized way such as to show the breadth and comprehensiveness of the movement. Beginning with the American Methodist Street Chapel, and extending in widening lines, all foreign-built or foreign-owned houses in the city were destroyed, either on that night or those which immediately succeeded. This included all the property of all the missions—American Board, American Presbyterian, Anglican, London Mission (east city and west city), Christian Alliance Mission, Murray's School for the Blind, as well as many dwelling-houses and buildings belonging to the customs, situated at a distance from the "sphere of influence" of the foreign guards. The large premises of the American Methodist Mission, being guarded, for the moment escaped. From this time on the ravages of the flames were continuous and terrible. They included the Russian establishment in the northeast corner of the city, almost two hundred years old, the eastern and southern Roman Catholic Cathedrals (the northern being bravely and successfully defended by Monsignor Favier and forty marines for more than two months), the Imperial Chinese Bank, the Mint, the Electric Light Works, the Russo-Chinese Bank, and the Austrian, Belgian, Italian, and Dutch Legations, as well as many other establishments and private houses, and, more important and significant than all else, the Imperial Maritime Customs-Houses and offices, and the new Post-Office. These latter were not only the property of the Chinese Government, but the arteries through which a considerable part of its financial life-blood flowed. To destroy them meant, if there *is* any meaning in insanity, a determination in the Government to sever its own jugular vein. The railway to Tientsin was absolutely destroyed. The telegraph poles were sawed off near the ground. Everything which had a foreign aspect, everything which was in any way suggestive of foreigners, was included in the general ruin. All the numerous summer houses at the Western Hills, including the new ones just built at great expense by the British Legation, were reduced to a wreck. The race-course and grand stand were obliterated, and the Foreign Cemetery desecrated past belief, willows thirty years old being sawed down and carried away, the inclosing walls dug up and actually carried off entirely, the gravestones and monuments overthrown and pulverized as far as possible, and thirteen of the graves dug into, the corpses taken out and burned, the ground being still strewed with fragments of bones, cloth, and buttons.

Before all this had been accomplished the storm had burst in full upon the native church, which seems to have been well-nigh exterminated, except the few hundreds taken into the ark of safety with the foreigners. The history of the terrible atrocities connected with these murders it is too soon yet to write, but they form an integral part of our theme, and should be mentioned.

On the morning of the 20th of June, Baron von Ketteler, the German Minister, was shot by a Manchu military official wearing a button on his hat and a feather as well. It was an official beginning of a new stage in the great crime which had already progressed so far. Most of the foreigners had already taken shelter within their respective legations. The rest were ordered in, and then began the opening of a rifle-fire on the legations—the eight weeks' siege, only terminated by the arrival of relief on the 14th of August.

These, then, mentioned in imperfect outline, are the "crimes of Peking." What has been their punishment?

When the Boxers first arrived in practically limitless numbers, they were distributed like soldiers all over the city, and fed, as soldiers often (but not always) are, at the expense of the people. This would have been a heavy tax, but it was followed by

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much worse. The Imperial idea seemed to be to supplement the natural deficiencies of the soldiers by the supernatural excellencies of the Boxers. In order "to guard the Legations," large detachments of the troops of Jung-Lu, Commander-in-Chief of the provincial army, and of those of General Tung were brought in. The latter is really a ruffian from the province of Kansu. He arrived in Peking two years ago, and has exerted a sinister influence ever since. The "guarding" presently signified the making of war on them. The soldiers were related to the Boxers as much as scorpions to grasshoppers.

Between them the city was reduced to an acute pitch of misery such as it has never known since the arrival of foreigners. Many families were extinguished, and in others only one or two out of eight or ten members remain alive. Hundreds of house doors are walled up entirely, which often means that there is no one left. The savages from the province of Kansu who followed General Tung speak a strange dialect almost unintelligible to the Pekingese, but they have written their names in blood. They are to the Chinese in Peking what the Chaldeans from afar were to the ancient Jews, "a hasty and a bitter people." The ruin of all Christian property has been mentioned. The followers of foreigners were all called "Maotzu." Those who had traded with them or aided them in any way were styled Erh-Maotzu, or secondary devils, while those who were related to such, or who helped them to escape, were called San-Maotzu, or tertiary devils, and all of every class were liable to be plundered at sight. With a base-line of this width, it is easy to see what a sweep was included. During the week of burning, the relatively few foreign houses by no means sufficed to quench the unquenchable thirst for places to loot and to destroy. On some days one could count six or eight distinct fires in different quarters, the greatest of them all being the destructive conflagration outside the Front Gate of the southern city, where were situated the richest shops and the most flourishing trade of Peking. The *compradore* of the Hongkong and Shanghai Bank (himself afterwards killed as an "Erh-Maotzu"), estimated the loss in this fire alone as five million pounds sterling! It is impossible to say over how great an area the destruction reaches, but the tracts are numerous and some of them large. A tract from the Russian and American Legations westward, many hundred yards wide and perhaps a quarter of a mile long, shows no building standing intact. A similar devastation is seen to the north of the northern gate of the Imperial city, and on a smaller scale in multitudes of other localities.

When it was once more possible for foreigners to traverse the streets of Peking, the desolation which met the eye was appalling. Dead bodies of soldiers lay singly or in heaps, in some instances covered with a torn old mat, but always a prey to the now well-fed pariah dogs. Indeed, dead dogs and dead horses poisoned the air of every region. The huge pools of stagnant water were reeking with putrid corpses of man and beast; lean cats stared wildly at the passer-by from holes broken in the fronts of shops boasting such signs as "Perpetual Abundance," "Springs of Plenty," "Ten Thousand Prosperities," and the oft-quoted maxim from the Great Learning, "There is a highway to the production of wealth." One might read over the door of a place thrice looted, and lying in utter ruin, the cheerful motto, "Peace and Tranquillity." For miles upon miles of the busiest streets of the northern and southern city not a single shop was open for business, and scarcely a group of persons was anywhere to be seen.

The Boxer movement was distinctly anti-foreign, even foreign cloth, watches, and matches being taboo. One of the permanent mottoes everywhere displayed on their flags were the Chinese words for "Exterminate Foreigners." But the capital of the Chinese Empire had no sooner been occupied and its territory distributed for purposes of patrol among the several military contingents represented, than the Chinese began to adapt themselves to the new relations with the same ease with which water fits itself to the dish into which it is poured. The Japanese, having the command of the Chinese written language, were the first to enter this new field, and in three days the whole city was inundated with little flags with a red disc in the middle, and thousands of doors began to be ornamented with the legend:

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"Compliant subjects of the Great Japanese Nation." For some time it was common to meet Chinese with such flags, the upper space blank, and only the words "compliant subjects" inserted, the nation to which they gave in their adherence being left to be filled in later—a striking commentary on the "patriotism" of the Chinese. Of ten men on the streets, eight would probably be furnished with flags (in cheap imitation only, and much the worse for a heavy shower) of different lands. The advice so often given by Chinese to one another not to "follow foreigners" has, then, brought about this result, probably unique in the history of mankind.

Not only are flags made the symbol of allegiance to other and unknown countries, but the English language is tortured to compel it to announce this allegiance. "Belong Japan" is the notice on an old shed in the great Ha-Ta street. "Noble and good Sirs," reads another placard, "please do not shoot us. We are good people." Surely never was there stranger and more unanticipated fulfillment of the prophecy that the sons of them that afflicted thee shall come bending unto thee, than the circumstance that within a few doors of a temple which served as a Boxer headquarters one now reads the surprising legend, "God Christianity man," while the remainder of the alley is decorated with the reiterated petition: "Pray officer excuse. Here good people." The temptation to extort money for alleged protection is very great, and it is to be confessed with shame that among the adventurers and scoundrels who follow the army there are those who have trailed the fair name of the United States and Great Britain in the dust. In an especially flagrant case a man termed himself "Gervais Cook & Company," and blackmailed large numbers of poor Chinese, wresting from them silver, goods, and even the title-deeds of their property, as an equivalent for protection which he had no power to give, and which in Russian patrol territory it was impudent to offer. This individual was tried by court martial and sentenced to be shot—a sentence none too severe, but not carried out. To the other and terrible evils inseparable from military occupation must be added that of pillage, which is forbidden in theory by some nations, but practiced to some extent by all soldiers. Day after day long lines of mules may be seen loaded with the loot of silk-shops, cloth-shops, grain-shops, with anything and everything. The British policy is the most scientific; under it everything is turned into a common stock and sold for the benefit of the occupying army. The Russian plan is that of the Middle Ages, slightly modified by a veneer of Christianity, and is accompanied by the violation of women on a scale which leads to the suicide of hundreds of Chinese, till the wells are choked. The savagery of some of the Russian troops is simply barbaric, but there is no nation which can throw stones at another in this dreadful matter. And all this has come upon Peking, and follows the terrible evils which went before.

There is not only no business doing in Peking, but the very sources of commercial prosperity have been cut up by the roots. In the northern city were four allied banks, each with the character "Heng," denoting Perpetuity, and the syndicate (owned by a Eunuch of the Palace) was supposed to be as safe as the Bank of England. In the third week in June the Chinese soldiers plundered each of the Perpetuities, which have ceased to exist—as have all other cash-shops and banks. The streets are abundantly supplied with bank-bills which blow hither and thither with the gusts of wind and the swirls of dust, and are impartially rooted in the gutters by the few surviving pigs.

That the Boxer movement was essentially an Imperial one is now proved beyond doubt. Its yellow handbills are headed with the words "Chin Ming," denoting "in accordance with Imperial Orders," and its proclamations embody the same language. The Boxers even went to the length of issuing a new coin of enormous size and thickness, with the legend, "T'ien Hsia T'ai P'ing"—"The Empire at Peace," a prophecy remote from the facts as developed. The Manchu and Mongol palaces in which these schemes were devised and carried out are now abandoned. Prince Tuan is reported to have set fire to his palace before he left Peking. That of Prince Chuang is occupied as Japanese headquarters. The hated missionaries, and the remnant of

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the flock whom they have succeeded in saving, are now living in the handsome dwellings of some of those who lately tried to kill them, as the Children of Israel occupied the fenced cities in the land of Canaan, cities which they neither built nor bought.

The capital of a country is that country in small, and Peking is patrolled and governed by "The Powers," which issue proclamations in Chinese forbidding disorder, and directing those who may have complaints to whom to go. The city gates are the center of its life and the symbols of its power. The outer brick tower of the Ch'ien-Men caught fire from the great conflagration set by the Boxers, and made a magnificent spectacle while it was burning for a day and a night. The other tower was accidentally burned late in August. The Japanese blew up the outer tower of the Ch'i-Hua Gate and destroyed it, and fire was also set to the outer tower of the Ha-Ta Gate the day after the foreign troops arrived. It is now a wreck, having afforded a picturesque sight to those who witnessed the bombardment of the southern approaches to the Palace August 15, when the three outer gates were blown in by American guns. The Tung-Pien and Sha-Kuo gates of the southern city were each broken in by shells the day before; and all the nine gates of the northern city, as well as the seven remaining ones of the southern city, are guarded by troops of the eight Powers co-operating in a military occupation. The stern portcullis of the outer tower of the Front Gate (never opened except when the Emperor passed through) is destroyed, and for the first time there is a straight road from the palace grounds to the southern city, not for the Emperor, but for every Chinese and every foreigner alike. It is a Great-Wall-of-China obliterated at a blow.

Within the last-named gate, on the western side of the great street, is a spacious inclosure known as the Temple of Agriculture, the main contents of which are two large halls and a smaller one to one side. The latter was used for the storage of the gilded and lacquered specimens of agricultural implements—the plow, the seed-drill, the harrow, the brush-harrow, the spade, the broom, the pitch-fork, and smaller utensils such as baskets and broad hats. All of these are unceremoniously hustled into the open air, and some of the smaller articles furnish convenient fuel for the Ninth and Fourteenth Regiments of United States Infantry, whose officers make the building their headquarters. The rear hall is now a hospital, and flies the Red Cross flag, while the front hall is the commissariat headquarters of the American detachment of the United States army of occupation, and displays long rows of hams, cases of tobacco, boxes of army beans, and barrels of beef.

The marble altar where the Emperor worships old legendary Shen-Nung is a convenient place for the cavalry horses to be left in charge of the nearest coolie, and the choice spot of earth which the Emperor is supposed to cultivate with his own hand every successive spring, as an example to the tillers of the soil all over the Empire, is, amid the dense growth of omnipresent weeds, quite indistinguishable.

Across the wide street opposite the Temple of Agriculture, with its Altar to Earth, is the vast area, at least a mile on each face, inclosing the Temple of Heaven. For many, many years it was absolutely inaccessible to foreigners, and even during the minority of the present Emperor it has always been difficult to set one's foot inside. Now there is not a single Chinese anywhere to be seen, the keepers having been all driven away by the British when they took possession immediately on reaching Peking. One can drive his cart quite up to the lofty terrace leading to the triple cerulean domes denoting the threefold heaven. Each gate is sentried by a swarthy Sikh soldier —the personification of the domination of a greater empire than that of Rome in its best days—who merely glances at you as you pass, or asks unintelligible questions in Hindustani, and makes a respectful salaam when he is informed in several European languages as well as in Chinese that you are unable to catch the drift of his observations.

The door to the great circular building devoted to the ancestral tablets of the Manchu dynasty stands wide open. It contains a huge tablet on the northern side to Imperial Heaven, and eight cases—four on a side—to the eight Emperors

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who have thus far reigned during the past two hundred and fifty-six years. Every one of the eight cases, with heavy carved doors, has been broken open, and every one of the eight tablets to the deified ancestors has been taken away by British officers for transmission to the British Museum—an act of more than justifiable reprisal for Chinese treatment of the foreign cemetery, and also perhaps the most stunning blow which the system of ancestral worship ever received.

The Emperor's Hall of Fasting is used as the headquarters of the British army in this part of the city, and every day it is partly filled with many cart-loads of loot—silks, furs, silver and jade ornaments, embroidered clothing, and the like—which is daily forwarded to the British Legation, where it is sold at auction for the benefit of the army, and is soon replaced by as much more. The personal apartments of the Emperor in the rear serve as the bedrooms of the officers, who look mildly surprised when the circumstance is communicated to them at their dinner, and merely give an inquiring glance, as much as to say, "Well, what of it, don't you know?"

The Government of China has always been conducted through the agency of the six Boards of War, Rites, Works, Revenue, Civil Office, and Punishments, mostly situated on a street named after one of the most important ones—the Board of War. At the wide doors concealing the arcana of this Chinese official life, foreigners have for the most part hitherto gazed from afar. At present the doors of all stand wide open, and any who list can wander through the courts at will. The Board of War is the headquarters of an Indian regiment, the tall and dusky warriors of the hill tribes of the Indian frontier making themselves at home in the ample apartments at their disposal. The thrifty Japanese contrived to get the west side of this same street redistributed so as to come within their lines, and then sent a caravan of mules working day and night for a long period, and carried off from the Board of Revenue treasury a sum reported to be at least three million taels of silver ingots. This same Oriental race, who appeared to know much more about Peking than the Pekingese themselves, promptly fastened their talons on all the principal Imperial granaries, and are said to have in their possession rice to the value of 7,500,000 gold dollars—their indemnity being thus automatically paid with no diplomatic pressure whatever, or any consent asked of any "Power."

Immediately to the south of the Imperial city, and adjacent to the British Legation on the northwestern side, lies a large tract inclosed by a lofty wall, which is generally known as The Carriage Park. There are several spacious halls, one of them among the very largest to be found anywhere in China, and these are designed for the storage of the various sedan-chairs, chariots, and vehicles of strange and hitherto undescribed varieties built or presented for Imperial use. This Carriage Park, it should be noted, was a grievous thorn in the side of the besieged occupants of the Legation throughout the siege, as one of the most threatening barricades was built in it, and the rifle-shots from that quarter were incessant. It was suspected, moreover, that it was intended to explode a mine under some of the nearest Legation buildings, only a few rods distant—a suspicion which proved to have been well founded, as the mine had been dug and the fuse was prepared. The British relief corps had no sooner occupied the Legation than a hole was blown in the Carriage Park wall by means of dynamite, and the swarthy Pathans and Beluchis filed into the large pastures thus placed at their disposal. It did not take long to run out of doors the lacquered red and yellow Imperial equipages, where they were afterwards exposed to the vicissitudes of the hot August sun and the pouring rains. Mountains of paraphernalia were found in every building—silk cushions, satin pillows, gorgeous harnesses and trappings of every description and of no description at all. Mule-loads of this elegant rubbish were brought into the Legation for sale by auction, or perhaps for transmission to the distant Isle of the Ocean whence came the "fierce and untamable Barbarian" (as the British used to be termed in Chinese despatches). Both in the expansive grounds of the Carriage Park and in the far larger ones of the Temple of Heaven, parks of artillery stand serenely awaiting fresh orders, the mules meantime trampling in the mire hundreds of moth-eaten official hats made of felt, and furlongs of once

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elegant and costly silk coverings of bridal chairs and palanquins. The tall weeds, undisturbed for no one can say how long by the hand of man or the hoof of beast, rapidly disappear, and the entire spectacle is one adapted to make Celestials weep.

Adjoining the Carriage Park on the east, and the British Legation on the north, stood the series of extensive courtyards and halls which contained the Han-Lin, or Imperial Chinese University of highest grade, one of the most ancient and most famous seats of learning in the world. During the early days of the siege the happy idea occurred to the Chinese that, with the wind in the north, to set fire to the Han-Lin would be to roast the British Legation and every one in it. As a result of herculean efforts the fires were put out, but nearly all the halls were destroyed. The principal literary monument of the most ancient people in the world was obliterated in an afternoon, and the wooden stereotype plates of the most valuable works became a prey to the flames, or were used in building barricades, or as kindling by the British marines. Priceless literary treasures were tumbled into the lotus-ponds, wet with the floods of water used to extinguish the fires, and later buried after they had begun to rot, to diminish the disagreeable odor. Expensive camphor-wood cases containing the rare and unique Encyclopædia of Yung-Lê (a lexicographical work resembling the Century Dictionary, but probably many hundred times as extensive) were filled with earth to form a part of the ramparts for defense, while the innumerable volumes comprising this great thesaurus were dispersed in every direction, probably to every library in Europe, as well as to innumerable private collections, not a few of the volumes being thrown into the common heap to mold and to be buried like the rest. Thousands of Han-Lin essays lay about the premises, the sport of every breeze, serving as firewood for the troops. Odd volumes of choice works furnished the waste-paper of the entire Legation for nearly two months, and were found in the kitchens, used by the coolies as pads for carrying bricks on their shoulders, and lay in piles in the outer streets and were ground into tatters under the wheels of passing carts when traffic was once more resumed. Of the varied forms of Nemesis connected with the uprising against foreigners in China, the fate of the ancient and famous Han-Lin takes perhaps the foremost place. Out of twenty or twenty-five halls, but two remain, and it is impossible not to see that the ideas which this University represented have received a refutation which must convince even the most obstinate of Confucianists that the past era is forever closed.

The part which the Tsungli-Yamên, or Foreign Office, has taken in the relations between China and the West has been already mentioned. It has been an Oriental circumlocution office, not to transact but to prevent the transaction of business. It is itself an epitome of the double-dealing, shuffling, and treacherous policy which has marked the course of China's intercourse with her "Sister Nations." A just fate has overtaken it, for it is now guarded by a party of Japanese soldiers, and the various interpreters of the Legations went on a set day and unitedly sealed each the bureau containing the records of the correspondence with his own country, so that they are in the safe custody of all the Powers, while not accessible to any one—least of all to the Chinese. Surely the humiliation of a great Empire could scarcely go lower than this.

The single individual responsible before God and man for the misery and ruin which the progress of the Boxers has brought in its train is the Empress Dowager herself. It was she who fostered the scheme, and it was she who poured oil upon the flames which she professed to be trying to subdue.

Next in importance, owing to his position, was Prince Tuan, father of the youth selected last winter as the successor of the present Emperor, Kuangsu. The Empress is supposed to have been most influenced by Prince Tuan's advice, as he had more at stake than any other subject.

By an Imperial Decree of June 21, published in the Peking "Gazette," Prince Chuang was appointed the official head of the Boxer militia, who occupied his palace, and whose tents stood at its entrance in large numbers.

Yu-Lu, the Governor-General of the province of Chili, was a supple tool of the Empress throughout, blowing now hot

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and now cold as the political barometer seemed to demand.

Yu-Hsien, Governor of the province of Shansi, in his previous post as Governor of Shantung, developed the Boxer organization, and was the first to bring it to effectiveness He is personally responsible for all the terrible evils in Shantung, and for the massacre of the missionaries in Shansi.

Jung-Lu and Tung have already been mentioned as Generals holding high commands.

Kang, popularly known as "Lord High Extortioner," was sent through the central and southern provinces last winter to squeeze out more funds for Imperial wastefulness to squander, and was in everything a dutiful henchman of his imperial and evil-minded mistress.

With the exception of General Tung, those just named are Manchus, who had contrived to absorb almost all the highest places in the Empire, to the exclusion of the Chinese.

The Empress Dowager herself left the palace where she had so long exercised a despotism as absolute as in this age of the world any mortal can enjoy, in the early morning hours of August 15, in great haste and fear, disguised as a common woman, with an ordinary cart for her use, and an insignificant procession, so that for two days it was not ascertained for certain that she had left at all. The troops of her favorite, General Tung, ravaged the country in advance of the Imperial refugees, so that it was difficult for them to get enough to support life, and many of the attendants are reported to have deserted and returned to Peking for this reason.

On the morning of the 28th of August, two weeks after the occupation of Peking, small detachments of the eight military forces concerned, marching in the order of the numbers of troops embarked in the campaign, made a formal entry into the Forbidden City and were there reviewed by the senior General in command, after which the British field artillery fired a salute of one and twenty guns, to indicate that the occupation in force of the innermost shrine of Chinese exclusiveness was now completely accomplished. Thus was added the last touch to the punishment of Peking.

What is it that the Manchu nobles and the Empress Dowager have achieved in their effort to exterminate the Ocean Men, and to drive Western civilization out of the Celestial Empire? Disaster, humiliation, and abject defeat such as in modern days is rare, not to say unexampled. In a tempest of insane passion they have exiled themselves, put an end to Manchu domination, and lost the Decree of Heaven by which alone they have claimed to rule. "Whom the gods would destroy, they first make mad."

Hallowe'en

By Joel Benton

Night of eeriest wonders seen
Is the eve of Hallowe'en—
Then things befall too dear to doubt,
For all the Fairy World is out—
And, in the dusk or moonlight clear,
Miracles once more appear.

Kobold, elfin, pixy, sprite,
Flock to celebrate this night;
Pranks they play with nuts and yarn—
And, from the garden, field, and barn,
Masked they come, keen tricks to try,
With fortune-telling riotry.

Now youths and maidens by the fire
Watch the flames rise and expire;
Chestnuts put upon the coals
To see what augury controls
Their love—or, where the apples float
In a tub, the omens note.

We, too, who may not wander more
On Youth's iridescent shore,
Still beside the fireplace sit
Amidst Love's coquetry and wit,
And dream of our lost, joyous teens.
Over uncounted Hallowe'ens.

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Public Service Companies and City Governments[1]

By Washington Gladden

THE relation of public service companies to city governments is a subject on which much is pretty well known that cannot be definitely stated. Some of the relations between public service corporations and city governments are open and public; all of them ought to be; but it is naturally believed that relations of a subterranean and illegitimate character are often established between representatives of the city and representatives of these companies, by means of which oppressive powers and privileges are granted to the companies and the public is made the prey of their rapacity. Some of these transactions have been exposed and punished by the courts; they are not matter of suspicion, but of record. It is not disputed that New York Aldermen received about twenty thousand dollars apiece for voting for the Broadway surface franchise; that was proved in court, and some of the bribed Aldermen went to prison. Mayor Pingree, of Detroit, has stated over his own signature that the Citizens' Street Railway Company of that city offered seventy-five thousand dollars for his influence in securing legislation which they desired. Ex-Mayor Black, of Columbus, has publicly declared that twenty-five thousand dollars' worth of stock was once promised him for his support of a certain measure. Mr. Bemis quotes a street-railway financier who told him that when he offered to build extensive railway lines in Chicago with a three-cent fare, he was informed by members of the City Council that items of that nature were unimportant; that the essential thing would be the payment of $25,000 to the Aldermen as a retaining fee, so to speak, with $250,000 more when the franchise was secured. This sum, if reports are to be trusted, was but a fraction of what the existing street-railway company expended in the Legislature in Illinois, and was ready to expend in the Chicago Council, for legislation in its interests. In the Legislature the bribe was effectual; it failed in the Council only because a well-organized and resolute lynching-bee appeared to be imminent. The Philadelphia Gas Works were leased to the present company at a certain figure when another company, believed to be responsible, was offering to take the same contract and pay the city a bonus of ten millions of dollars for it. It is not to be supposed that these capitalists were offering the city of Philadelphia ten millions of dollars for nothing, and the action of the Council in this case is naturally supposed to have been dictated by other than public reasons.

I have mentioned but a few of many instances in which corrupt relations are believed to have existed between city governments and public service companies. The whole melancholy story does not need to be told. It is a shameful record—one that no American citizen can contemplate without a sinking of the heart. "The recent history of American municipalities," says Mr. L. S. Rowe, "has shown that the inability of our city governments to maintain control over private corporations performing quasi-public functions constitutes the greatest danger to American local institutions. It is scarcely an exaggeration to say that these corporations have succeeded in intrenching themselves as the real power behind the constituted authorities in all matters affecting their interests."

It is not to be assumed that such illicit relations always involve the payment of money by the corporations to the municipal officers. A competent investigator expresses the belief that the amount of money received by Councilmen in the Philadelphia gas steal was not large. "The truth would seem to be," he says, "that the members are not self-acting agents, and therefore, with few exceptions, not in a position to demand a bribe. An assertion was made to me by one of the

[1] An address delivered at the Municipal Reform Association.

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members that there is not a man in the Councils who does not sit there at the sufferance of some boss. The different railroads have their political agents. These agents are local bosses in small sections of the city. There are a few men in the Councils known as belonging to the Reading Railroad's political agent, others who belong to the Traction's political agent, or the political agent of some other company who must go to Council from time to time and ask favors. In order to get a bill through Council one must secure the approval, not of the Councilmen, but of these who control them. Unquestionably, it is as bad to bribe the man whom you know to control the Councilman's vote as to bribe the Councilman directly, but it is much harder for others to prove it."

It is quite true that the influence of public service companies upon municipal officials is often indirect. In many instances it is exerted through the agency of the local boss, to whose funds the companies make liberal contributions. Nominations are dictated by him, and when he has paid the election expenses of the candidate he sees no good reason why he should not control the work of his hands. Sometimes, when there is no local boss who can be trusted, the companies, through attorneys or other agents, take an active but somewhat shadowy interest in nominating and electing city officers; it is the common understanding nowadays that elections are carried by money, and impecunious candidates are often gratified by secretly proffered assistance from those who hope to be remembered in their time of need.

But along with these cryptic operations there is much direct and flagrant bribery. And the surprising and appalling thing is that so many of those who occupy high positions in society and in the church are more or less closely connected with this nefarious business. In writing, two years and a half ago, of the lease of the Philadelphia Gas Works, Mr. William Draper Lewis says: "There is an almost universal belief among all classes in the city that bribery has been used to obtain the acceptance by the city government of this lease. This belief is not confined to those who are opposed to the lease, but is shared by many who were strongly in favor of it. The words 'eminent respectability,' had they not been used in an offensive sense, would accurately describe the men connected with the company. The belief that these men used bribery to obtain property shows to what depth of degradation we have come. It is possible for a large part of the community to believe, without direct evidence, that some of the first of their fellow-citizens have acted as rascals." It is possible to believe it, because it is impossible to doubt it. When such men are seen walking off with the stolen goods in their possession, it is difficult to believe that they have had nothing to do with the theft. Mayor Swift, of Chicago, conveyed to the Commercial Club of that city the precise truth: "Who bribes the Common Council? It is not the men in the common walks of life. It is you representative citizens, you capitalists, you business men."

Of course the actual negotiations with dishonest officials are not apt to be conducted by the leading stockholders and the influential directors. There is generally a "wicked partner"—general manager, or confidential agent—who attends to the details. Probably the eminently respectable take great pains to know nothing about it. But it is not, after all, a very profound secret; if the "wicked partner" did not know that what he did was acceptable to the rest, it would not be done. And very often there is not much concealment; bribery of public officials is openly justified on the ground that "a man must protect his property." "What would you do yourself?" these capitalists demand. "Would you sit still and see your hard earnings and the accumulations of years confiscated by robbers?"

I think that it is getting to be a prevalent notion that bribery to prevent the spoliation of properties by rascally officials is entirely justifiable, almost meritorious. It is just here that the public conscience needs toning up. I can see, for my part, very little distinction between the coward who is bullied into bribery by the public spoilsman, and the corruptionist who himself takes the initiative. The one lets the bandits make a tool of him, and the other uses the bandits as his tools. Which is the more honorable? On the whole, I have more respect for the aggressive briber.

"But what would you do?" these re-

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spectable people persist. "Must not a man protect his property?" And they cast upon you glances of ill-concealed compassion because you fail to see that nothing else is worth thinking of when property is at stake. What answer shall we give to these who ask this question? Any man who understands what citizenship means would be prompted to say: "I haven't much property to lose; but my life is worth as much to me, I suppose, as any man's property is to him; and I would part with it very quickly before I would consent that any public official should be bribed for my advantage. And a man who would not sacrifice in a minute all his property, rather than have any part or lot in the corruption of his government, is a man whose patriotism is of a very cheap variety." The fact is that the real criminal in this case is always the man who pays the money—and it matters little whether it is solicited or proffered. The man who pays the money to influence legislation—whether it be to avert hostile legislation or to secure favorable legislation—is the man upon whom rests the blame for the corruption of government. Spare your censure for the venal legislator or councilman; he would have no power to do harm if the men who have the money that he wants did not themselves regard money as worth more than righteous rule and the safety of the State.

It is by no means true, however, that these combinations of capital are always on the defensive against official strikers. They are very often in the field with their money actively seeking to entice and debauch public officials who would be, but for their evil influences, honest and faithful. Young men who are not boodlers, whose life has always been reputable, are corrupted and led astray by temptations addressed to their desire for money. There are those to whom a bribe is no temptation; but the inexperienced and ambitious, whose virtue is not thoroughly grounded, are often successfully assailed by such solicitations. It is getting to be a perilous thing for a man who is not incased in adamantine armor of integrity to occupy responsible municipal office.

The greatest danger to American institutions arises from the relation of these public service corporations to city governments. Professor Commons says: "As the people become aroused to the degradation of their politics and to the need of reform, their attention is concentrated on the chief source of that degradation, the underhanded and often high-handed domination of city officials and machine politics by the corporations whose life is maintained by city franchises." Professor Ely says: "Our terrible corruption in cities dates from the rise of private corporations in control of natural monopolies." "It is a fact," says Mr. Charles Whiting Baker, "that out of the relations between city governments and franchise companies have grown three-quarters of the municipal corruption of the past two decades." That this is the simple truth no careful observer of current events will be likely to deny. The monumental proof of the ascendency which such corporations have gained over the city governments is seen in the enormously inflated capitalization which is almost universal. The steam railroads of this country, according to the last report of the Inter-State Commission, have a gross capitalization—stock and bonds—of $59,620 a mile. That the steam railways are heavily over-capitalized is not doubted. But the street railways outside of Massachusetts were stocked and bonded in 1898 for an average of $98,755 per mile—sixty-five per cent. more than the steam railways. In Massachusetts some strenuous efforts have been made to prevent the inflation of capital; the result is that street railways in that State are capitalized for only $45,595 per mile—less than half of the indebtedness in the rest of the country. Yet the number of cars per mile of track is greater in Massachusetts than in the rest of the country, and there is no reason to believe that the equipment or the service in that State is inferior in any respect to that of the cities west of the Hudson. The system in Springfield, Mass., where there are three cars per mile and an admirable service, is capitalized for only $33,000 per mile. The Massachusetts figures show what can be done, with a little resolute determination to prevent oppression; the figures for the rest of the country show what is done when private corporations are left to work their own will. There are few cities in the Central and Western States in which the street railways and the gas and electric lighting companies

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are not capitalized for from two to four times the amount for which the plant could be replaced. The indubitable intention is to compel the people to pay for the service much more than would be required to cover the cost of operation and a good return on the money invested. And the expectation is that the city councils can be induced to give franchises by which this spoliation of the people will be legalized. On no other expectation could such ventures be made. This expectation has, thus far, been almost universally realized. City Councils have generally done substantially what the public service corporations have wished them to do. The charters of such corporations are generally drawn by the attorneys of the corporations; they embody such grants and concessions and securities as the companies desire; the rights and interests of the people are very imperfectly safeguarded. Contrasting German municipal contracts with those in America, Dr. Shaw has pithily said: "In studying these German contracts one is always impressed with a sense of the first-class legal, financial, and technical ability that the public is able to command; while American contracts always impress one with the unlimited astuteness and ability of the gentlemen representing the private corporations."

It is true, and it is a shameful truth. It is the gentlemen representing the private corporations who have had things, hitherto, all their own way in dealing with municipalities; the gentlemen representing the city have frequently got something out of the contract for themselves; the people's interests have been ignored.

For this state of things what is the remedy? Doubtless something might be done by stringent State legislation, if the State legislators were sufficiently intelligent and virtuous. But the same power that controls the city councils knows how to manipulate the legislature. Indeed the enterprise of controlling the lawmakers of the State is apt to be less thorny and perilous than that of fixing the city council; for the Solons at the State capital are away from home, and easily accessible by well-directed influence; public attention cannot be focused upon their operations so sharply as upon the council; most of the communities for which they are legislating are at a distance from the capital. The public service companies, however, whose interests would be affected by stringent legislation find it easy to raise ample funds and to secure a skillful lobby for the prevention of such legislation. Those of us who live in State capitals know how powerful are the influences which these great combinations of capital are able to bring to bear upon the legislators. It seems, therefore, rather improbable that we shall be likely soon to get relief from the oppressions of these monopolies through direct State legislation. The Legislature ought, certainly, to do two or three things at once; it ought to enforce the most complete publicity in the accounts of all these companies, prescribing the methods of bookkeeping, and punishing condignly all evasions of them; it ought to limit the capitalization to the cost of the plant and make stock-watering a penitentiary offense; it ought to require every franchise to be submitted to popular vote; and it ought to create a strong State Board with ample powers to supervise the operations of such companies. Such measures of regulation might check some of the worst of the existing abuses.

But, after all, I do not expect that these measures will be found effectual. My own strong conviction is that nothing will reach the case except the public ownership and control of public service monopolies. That may not come for some time yet, and in the meantime we must make the best contracts we can, and enforce them as best we may, but it is well to confront the issue which is before us.

We may reason as we will about the inexpediency and impracticability of municipal ownership; the decisive fact is that it is required by the elementary principles of democratic government. A democratic people cannot permit the existence of private monopoly; for the very essence of monopoly is taxation without representation. "The charge for services which cannot be dispensed with," says John Stuart Mill, "is, in substance, quite as much compulsory taxation as if imposed by law."

The business of these public service corporations is, in its nature, a monopoly. It cannot be, it never is, for any great length of time, controlled by competition. The services which they furnish are, for many of us, services which cannot be

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dispensed with. The charges which they make for them are of the nature of taxation. No such power can be granted to private persons without violating the most elementary principles of republican government. "The established rules of the law," says Mr. Parsons, "logically carried out, would render utterly void every monopolistic franchise and ownership in existence. The public, and the public only, may lawfully own a monopoly, because under such ownership, and only under such ownership, does the power of taxation involved in monopoly become a power of taxation for public purposes and not for private purposes."

It is the constant, the flagrant, the universal violation of this primary principle of free government which has bred all the oppression and corruption and bribery and iniquity which infest our city governments. We ought to be in trouble when we thus trample under our feet the first principles of social justice, and we shall not get out of trouble until we repent of that folly and forsake it. Governments that do not govern—that farm out their highest prerogatives to corporations for private gain—are not entitled to respect, and will not maintain their authority.

It is true that some measure of control over these corporations is asserted by the city governments. But it is certain that the corporations themselves have not yet found out that they are subject to the governments; the attitude which they universally assume is that of independent business concerns, which are subjected to a futile but somewhat vexatious governmental interference. They always talk about their business as if it were their private business; they certainly do not recognize the right of the city government to examine their books, or to know anything about the administration of their finances. In issuing their stock and selling their bonds they act independently of the city government. The city undertakes to regulate the rates of fare, but the companies generally contrive to keep the rates at a figure at which they can pay interest on their vast masses of inflated capital. They always assume that they have a right to do this. Whenever this occurs, we know that the corporations control the city and not the city the corporations.

In truth, the regulation and control of these companies by the city authorities has thus far been but a fine fiction. Nor is this to be wondered at. When the city surrenders its essential functions to private companies, and then undertakes to regulate them, it commits an immeasurable absurdity. It hands over the sword and the scepter to another power, and then imagines that it can "regulate" the manner of wielding them. How would it do to commit the preservation of order and the administration of justice to corporations formed for the purpose, and content ourselves with "regulating" the corporations? The administration of all monopolies is an essential function of government, and the surrender of it to private hands, no matter under what regulations, is fatal foolishness.

What are the reasons why we should hesitate about reclaiming for our cities the normal functions of government? They all reduce to this: "The public administration of these public service industries is difficult and perhaps dangerous; it is liable to be badly done by the city; it would lead to increased patronage and the extension of the spoils system." The sufficient answer to this is that many things which it is our duty to do are difficult and perhaps dangerous; that is no reason why we should shirk them. The business of governing cities is very difficult; it demands the best wisdom and highest integrity which the city contains, but it is a business which in this country belongs to the people, and the people must not shirk it, nor any part of it. We may not do it so well as it ought to be done, but we must do it as well as we can. It is not a pastime; it will take time and thought and courage and self-sacrifice; but it is our task and we must perform it. Woe to us if we try to evade it!

This, indeed, is exactly what we have been doing. We have shirked responsibility. We have been saying, nearly all of us, when we were called on to serve the city, "I pray thee have me excused." We have assumed that our business in life is to make money, or push our personal fortunes, or have a good time; we have intrusted the whole business of managing the great interests of the city to the bosses and the spoilsmen. Now we say that because these, who are our represent-

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atives, are not fit to govern, there is nothing for us to do but to farm out the most difficult parts of the business of governing to private corporations. The reason that the respectable citizen gives for not wishing to have the government administer public service monopolies is the proclamation of his own infidelity to the highest trust committed to him, and the announcement of the fact that he does not mean to do his duty. He knows perfectly well that if the people of American cities—the respectable and intelligent people—would take into their hands their own business, which is the government of the city, and would manage it for themselves, this part of the city's business would be done, as it is done in most European cities, honestly and economically, and with vast gains to the people.

There are a great many people who say that the cities must never undertake this business until they have a reformed civil service. I trust that I am not indifferent to the claims of civil service reform; but I never expect to see any efficient reform of the civil service until we have municipal ownership of municipal monopolies. That will bring it, pretty speedily, I think; and nothing else will. The notion that we must get all our municipal machinery thoroughly reformed before we begin to do our plain duties is quite like to one with which, in another field, I have been somewhat familiar. We used to hear it said that it was impossible for any man to do right until he was converted. That doctrine is not preached now very much in the pulpit; it lingers only in the minds of municipal reformers. The theologians found out some time ago that the only way for a man to get converted is to begin at once to do as nearly right as he can and trust God to help him. It is just as true of a city as it is of a man, and it is to be hoped that the municipal reformers, too, will find it out before it is too late.

If it is true, as I think no man can well deny, that the vast majority of existing corruption in city governments springs directly from the relations between these governments and the public service corporations, then it is queer reasoning by which we are admonished that we must never interrupt these relations until we secure good government. There is absolutely no way of getting good government except by the breaking off of these relations.

There is a practical question to which the attention of practical men should be directed. It is evident that we have in all our cities a good many men of standing and influence, who control great masses and combinations of capital, and who, under existing conditions, are deeply interested, financially interested, in having weak or corrupt city government. From thoroughly intelligent and efficient city government they could not obtain such franchises as they desire. It is to their interest to secure the election of city officials whom they can control. Is not this tremendous makeweight, so constantly thrown into the scale against good government, a difficult influence to overcome? Destroy this unnatural relation between the government and public service monopolies, permit the government to take into its own hands the functions that belong to it, and all these men would at once be deeply and financially interested in having good government.

That the city government would be exposed to temptations and perils if it assumed this task is not to be doubted. Nobody pretends that public ownership is a panacea. If the people should elect dishonest men to office, they would mismanage the business and heap up the burdens. But the astonishing fact is that those who urge this are so insensible to the oppressions which they are now enduring. "The argument that city governments are too corrupt and inefficient to carry on business is heard every day," says Mr. C. W. Baker, "but nothing is ever heard of the fact that it is easier for a dishonest city official to make corrupt profits through connection with a franchise company than from gas-works or water-supply system operated by the city." "The pressure," says Dr. Albert Shaw, "that would be brought to bear on the government to produce corruption under municipal ownership of monopolies like gas, electric light, transit, etc., would be incomparably less than the pressure that is now brought to bear by the corporations. The wear and tear upon the morals of a weak municipal government are greater by far when it comes to the task of granting franchises (that is to say, of making bargains with private corporations) than when

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it is attempted to carry out a business undertaking directly on the public account."

There will be battles to fight for good government after we have secured municipal ownership of these public service industries; that is not going to bring the millennium; what I am claiming now is what I thoroughly believe, that the line of least resistance runs through municipal ownership. This is the argument of expediency. But even if the path were more thorny than it is, it is the only path to freedom. The people in a democracy are the rulers, and they must rule. The functions of sovereignty are theirs, and they must exercise them. It may be arduous work, but they are committed to it, and they must not draw back. With a great sum we have obtained this freedom; only by great services and sacrifices can it be preserved. When we are ready to pay a fair price for good government, we shall find a clear solution of our tough municipal problems.

Vanderbilt University

By Edwin Mims, Ph.D.

Professor of English Literature, Trinity College, N. C.

THE celebration of the twenty-fifth anniversary of the opening of Vanderbilt University (October 21–23) is an event of more than ordinary significance in the Southern States. Vanderbilt is one of those institutions founded in recent years that have at once taken a prominent place among the institutions of their respective sections. Its history has been one of heroic struggle against many obstacles, of steadfast adherence to right ideals of education, and of a growing determination to introduce modern methods and systems. It does not fall within the province of this article, however, to go into the details of this record; I shall attempt rather to give some of the most significant features of the work accomplished, and consider some of the valuable contributions the university has made to the development of education in the South.

From the first, Vanderbilt has been, for this section, a well-endowed and well-equipped institution; although it may seem poor enough when compared with the richer colleges of the country, it seems rich when compared with the institutions of the South, most of which have been projected and maintained upon a small scale. Partly as the result of the poverty caused by the Civil War, and partly by reason of the lack of an enlightened public sentiment, a great number of so-called colleges have flourished. It is recorded that a college was started in Alabama on the basis of a subscription of $2,500, and that an ambitious educator wrote back from Texas that he had built two colleges and had the logs out for another. Garfield's remark about Mark Hopkins and the log has been taken far too seriously by people in the South and West. Shams have been perpetrated in the name of education that would not be countenanced in the business world. When Central University was first projected by the Southern Methodist Church, it was decided that it would not be started unless $500,000 was in hand. In the mind of Bishop McTyiere especially there was a vision of a real university—a vision that would never have been realized had it not been for the magnificent gifts of Commodore Vanderbilt, amounting to one million dollars. These two great men and the first Chancellor, Dr. Garland, planned the institution on a large scale. From gifts of W. H. Vanderbilt, Cornelius and W. K. Vanderbilt, and more recently from people in the South, the resources of the institution are now large; the campus is valued at $375,000, the buildings at $550,000, the scientific apparatus at $175,000; the endowment, including gifts and appreciations of investments, amounts to $1,500,000; there is a total income of $130,000. Last year there were ninety instructors on the faculty, and seven hundred and seventy-one students from twenty-eight States and five foreign countries.

It is not sufficient in these days that a college have a large endowment and splendid buildings, or a scholarly faculty and a large student roll. The question must be asked as to whether it is in line

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with recent tendencies in educational work—Has it high admission requirements, and a curriculum in accordance with modern standards? what is its attitude to secondary education? Or, to change the form of the question, Is it following in the paths marked out by that "prime minister of the educational world," President Eliot, in his "Educational Reform"? For the past twenty-five years the effort has been made to bring about a reasonable uniformity in school and college work—to co-ordinate the various branches of our educational system. If President Eliot could speak of the "defective, disjointed, and heterogeneous" state of secondary education, what words could adequately express the conditions in the South? Certainly that institution is best serving this section that tries, however imperfectly, to bring order out of chaos, to correlate the work of school, college, and university.

Judged by the test just indicated, Vanderbilt has made an enviable record. In 1887 several important steps were taken by the faculty and trustees—the preparatory department was abolished; the admission requirements, already comparatively high, were raised till now they are practically the same as those prevailing in the best colleges of the country; and instead of the school system that now prevails at the University of Virginia, the class system was established, elective courses were instituted, and the degrees modernized. These reforms are all significant. There are Southern institutions that have abolished preparatory departments, but have not raised their minimum requirements for admission sufficiently to make this change count for much in advancing secondary education, and some do not hold entrance examinations at all. Others have raised their requirements, but have found it necessary to maintain preparatory departments; and still others of the most prominent have not given due attention to the arrangement of courses of study and the question of degrees. These three reforms taken together constitute the year 1887 as an epoch-making year not only in the history of Vanderbilt but of the entire South.

Let us look a little more closely at the influence of the University on the improvement of secondary education and the elevation of standards. As the high authority already quoted says, "the reform and development of secondary education depend upon the right organization and conduct of universities." And Vanderbilt's encouragement of secondary schools has had very far-reaching results. When the preparatory department was cut off and the requirements raised, the number of academic students fell from 152 to 112, and the enemies of such reforms were in high glee. Soon, however, the attendance reached the old mark, and in recent years it has varied from 200 to 250, and the effect in the improvement of the work has been marked. The result on the schools has been even more far-reaching. When Vanderbilt was started there was only one first-class preparatory school (in the modern sense) in Tennessee, the Webb School, which immediately became a strong ally in bringing about a better state of affairs in educational matters. Graduates of Webb and of Vanderbilt, imbued with right ideas of scholarship and training, began to establish preparatory schools. As a direct result of this policy, there are now in Tennessee some twelve or fifteen good training-schools, several of which send boys to Princeton, Yale, and other leading institutions, although the great majority go to Vanderbilt. The movement has spread over all the Southwest, and many colleges in the Southeast have been inspired to undertake the same kind of work. In 1895, as the result of Vanderbilt's efforts, the Southern Association of Schools and Colleges was established, in harmony with similar associations in other parts of the country. Although the membership of this association is as yet small, it bids fair to be a great force in the regeneration of Southern institutions.

The work, barely touched upon here, is largely due to the efforts of three or four men in the Vanderbilt faculty. There has always been a certain atmosphere of the best scholarship about the University, but this scholarship became dynamic and effective in Dr. Charles Forster Smith, now of the University of Wisconsin, Dr. W. M. Baskervill, whose untimely death last year removed the South's best-known teacher of English, and Dr. J. H. Kirkland, now the able and efficient Chancellor of the University. They were there together from 1886 to 1894, the most criti-

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cal and formative years in the history of the institution. All three native Southerners, they understood the conditions of the section; all three educated in the best institutions of this country and at Leipsic in Germany, they knew what was being done in the way of educational progress. And thus they were well fitted to undertake educational reforms.

What has been said so far is rather of Vanderbilt as a college than as a university; and it seems to me that its greatest contribution has been that it has furnished an example of a well-equipped, modern college, and that in doing this it has given the greatest impetus to secondary education. And yet, considering its limited means and altogether inadequate library, and the limited number of instructors, the graduate department has been eminently successful. The members of the faculty, already overburdened with college work, have taken great interest in the small number of graduate students who wished to take one or two years, or even more, of work before going on to better-equipped universities. They have been able to keep their own men by means of the teaching fellowships, and have secured some of the choicest spirits from all the leading colleges of the South, and even of the North, by offering inducements in the way of scholastic fellowships. Last year there were thirty graduates from fifteen institutions, and there have been as many as forty-four.

The list of those who have taken graduate work and have secured good positions is a surprisingly long one, and includes such men as the following, some of whom got all their work at Vanderbilt, while others went to other universities: Barnard, of the University of Chicago; Deering and Hulme, of Western Reserve; Thornburg, of Lehigh; Hume and Ferrell, of the University of Mississippi; Smith, of Leland Stanford; Carter, of Tulane; Walker, of University of Kansas; Thomas, of Woman's College, Baltimore; Snyder, of Wofford; Craighead and Webb, of Central; Oertel, of Yale; Baskervill, of the University of North Carolina. This list is only a partial one, and does not include many assistants and instructors in large universities, to say nothing of the prominent school men that have gone into all parts of the South.

A word must be said of the professional departments; a great deal might be said by way of adverse criticism, and much by way of commendation; for here, as in the graduate work, much has been accomplished in spite of limited means. It is this part of the University that is receiving most attention just at present. The requirements for admission to the Engineering and Theological departments are high, and the requirements for graduation compare very favorably with those of the Academic department; indeed, it is generally recognized that a degree in the engineering department is harder to get than in the academic department. A student in theology cannot get the B.D. degree unless he has a bachelor's degree from some reputable college. The admission requirements for the Pharmacy, Law, Medical, and Dental departments are not what they should be, although they are equal to those of similar departments in the best of Southern institutions, and are being constantly raised, and the departments otherwise improved. The Medical department especially is being overhauled and brought into line with the best medical schools of the country. Four years (six months each) are now required of all who graduate in this department, three (seven months each) in the Dental, and two (nine months each) each in Law and Pharmacy. The Law department, although small, has offered superior advantages in the way of libraries and instructors.

As regards Vanderbilt's influence on the life and thought of the South, the ultimate test must be in the kind of men it makes and the spirit that it generates. It is easy to see that an institution that has stood for high standards of scholarship and the best methods of work has inculcated high ideals of life. Just such thoroughness of work, such attention to details, such thoroughgoing honesty, such high standards of excellence, such seeking for the best way of doing things and then doing them, were qualities needed in the South—things that are frequently not found even when there are loud protestations of piety. If an alumnus has caught the spirit of Vanderbilt, he is not a sectional man, for he remembers that one of the objects that the founder had in making his gifts was to "strengthen the ties that should exist between all see

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tions of our common country;" he is not a partisan, for he has learned the lesson of independence and freedom of thought, and he cannot unlearn it; he is least of all a bigot, for he has been taught to think in the nineteenth century and not in any preceding century; he is, like his Alma Mater, unhampered by the traditions of the past, reverencing the past but looking hopefully to the future.

All of this is but to say that Vanderbilt has shared in the life of the New South, and has made contributions thereto. Call it what we may, there has been a strange stirring of new life in the South in recent years, and this activity coincides almost exactly with the life of Vanderbilt University. There has been a business revival that tends to remove us from the primitiveness and isolation of ante-bellum days, and to furnish the material basis for the things that are more excellent; there has been an educational renaissance that has extended from common school to university; a literary awakening that has caused people to realize the charm of Southern romance and the fine sentiment of Southern poetry. With all this new thought and activity the faculty and students of Vanderbilt have been in thorough sympathy. It was a fitting thing that the first notable recognition of Southern authors should come from this institution. From 1886 to 1890 Maurice Thompson, Thomas Nelson Page, Richard Malcolm Johnston, George W. Cable, and James Lane Allen lectured to the students of the University and the citizens of Nashville, at the invitation of the faculty. In one of the most progressive of Southern cities, and under the auspices of the leader in recent educational movements, these men talked of their art or read their stories. One sees in such incidents the signs of hope.

Vanderbilt goes into the new century with a very noble history; if the next quarter of a century can bring to her enlarged endowment and increased facilities of work, there can be no doubt of a still more brilliant future.

The Boy that was Scaret o' Dyin'[1]

By Annie Trumbull Slosson

Author of "Fishin' Jimmy"

ONCE there was a boy that was dreadful scaret o' dyin'. Some folks is that way, you know; they ain't never done it to know how it feels, and they're scaret. And this boy was that way. He wa'n't very rugged, his health was sort o' slim, and mebbe that made him think about sech things more. 'T any rate, he was terr'ble scaret o' dyin'. 'Twas a long time ago, this was—the times when posies and creaturs could talk so 's folks could know what they was sayin'.

And one day, as this boy, his name was Reuben—I forgot his other name—as Reuben was settin' under a tree, an ellum tree, cryin', he heerd a little, little bit of a voice—not squeaky, you know, but small and thin and soft like—and he see 'twas a posy talkin'. 'Twas one o' them posies they call Benjamins, with three-cornered whitey blowths with a mite o' pink on 'em, and it talked in a kind o' pinky-white voice, and it says, "What you cryin' for, Reuben?" And he says, "'Cause I'm scaret o' dyin'," says he; "I'm dreadful scaret o' dyin'." Well, what do you think? That posy jest laughed—the most cur'us little pinky-white laugh 'twas—and it says, the Benjamin says: "Dyin'! Scaret o' dyin'? Why, I die myself every single year o' my life." "Die yourself!" says Reuben. "You're foolin'; you're alive this minute." "'Course I be," says the Benjamin; "but that's neither here nor there—I've died every year sence I can remember." "Don't it hurt?" says the boy. "No, it don't," says the posy; "it's real nice. You see, you get kind o' tired a-holdin' up your head straight and lookin' peart and wide awake, and tired o' the sun shinin' so hot, and the winds blowin' you to pieces, and the bees a-takin' your honey. So it's nice to feel sleepy and kind o' hang your head down, and get sleepier and sleepier, and then find you're droppin' off. Then you wake up jest 't the nicest time o' year, and come up and

[1] The republication of this tale is kindly permitted by Messrs. Charles Scribner's Sons, 155-157 Fifth Avenue, New York City, the publishers of "Story-Tell Lib," the volume from which it is taken.

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look 'round, and—why, I like to die, I do." But someways that didn't help Reuben much as you'd think. "I ain't a posy," he think to himself, "and mebbe I wouldn't come up."

Well, another time he was settin' on a stone in the lower pastur', cryin' again, and he heerd another cur'us little voice. 'Twa'n't like the posy's voice, but 'twas a little, woolly, soft, fuzzy voice, and he see 'twas a caterpillar a-talkin' to him. And the caterpillar says, in his fuzzy little voice, he says, "What you cryin' for, Reuben?" And the boy, he says, "I'm powerful scaret o' dyin', that's why," he says. And that fuzzy caterpillar he laughed. "Dyin'!" he says. "I'm 'lottin' on dyin' myself. All my fam'ly," he says, "die every once in a while, and when they wake up they're jest splendid—got wings, and fly about, and live on honey and things. Why, I wouldn't miss it for anything!" he says. "I 'm 'lottin' on it." But somehow that didn't chirk up Reuben much. "I ain't a caterpillar," he says, "and mebbe I wouldn't wake up at all."

Well, there was lots o' other things talked to that boy, and tried to help him—trees and posies and grass and crawlin' things, that was allers a-dyin' and livin', and livin' and dyin'. Reuben thought it didn't help him any, but I guess it did a little mite, for he couldn't help thinkin' o' what they every one on 'em said. But he was scaret all the same.

And one summer he begun to fail up faster and faster, and he got so tired he couldn't hardly hold his head up, but he was scaret all the same. And one day he was layin' on the bed, and lookin' out o' the east winder, and the sun kep' a-shinin' in his eyes till he shet 'em up, and he fell fast asleep. He had a real good nap, and when he woke up he went out to take a walk.

And he begun to think o' what the posies and trees and creaturs had said about dyin', and how they laughed at his bein' scaret at it, and he says to himself, "Why, someways I don't feel so scaret to-day, but I s'pose I be." And jest then what do you think he done? Why, he met a Angel. He'd never seed one afore, but he knowed it right off. And the Angel says, "Ain't you happy, little boy?" And Reuben says, "Well, I would be, only I'm so dreadful scaret o' dyin'. It must be terr'ble cur'us," he says, "to be dead." And the Angel says, "Why, you be dead." And he was.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Along French Byways. By Clifton Johnson. Illustrated by the Author. The Macmillan Co., New York. 5½×7½ in. 261 pages. $2.25.

A charming volume of out-of-door studies of scenery and rural life in France, and in the vein of the earlier volumes dealing with kindred life in England and in New England. Mr. Johnson is equally at home with the pen and the camera. The Outlook has many times had occasion to familiarize its readers with his skill in selecting and reproducing significant bits of landscape and interesting and typical human figures. In this volume he describes at close hand the life in a small rural village in France; the aspects of the place, the habits of the people, their methods of work, their social intercourse, their religious practices, with glimpses of landscape, of forest, the life on the highways, and of humble interiors. Mr. Johnson has both the gift of sympathy and the gift of observation; he knows how to reach the people whom he wants to describe. His book has the charm of simplicity and of sympathy with humble but picturesque life in a very picturesque country.

American Anthology, 1787-1900 (An). Edited by Edmund Clarence Stedman. Houghton, Mifflin & Co., Boston. 5½×8½ in. 878 pages. $3.

American Jewish Year-Book 5661 (September 24, 1900, to September 13, 1901). Edited by Cyrus Adler. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 754 pages.

The present volume is more than double the size of the first edition of the American Jewish Year-Book. It is of signal value to all Hebrews, and also to many who are not Hebrews.

Appeal of the Child (The). By Professor Henry Churchill King, A.M., D.D. Luther Day Harkness, Oberlin, O. 4½×7 in. 72 pages. 25c.

Attaché at Peking (The). By A. B. Freeman-Mitford, C.B. The Macmillan Co., New York. 5×8 in. 375 pages. $2.

Nothing could be more welcome to the reader's tired hand and weak eyes than this wonder-

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fully light volume, with its soft paper and clear, large print. The author's work, however, hardly matches the publishers'. These are days of dramatic description from such writers as Dr. Smith and Miss Scidmore, and from the missionaries to China now on furlough in this country. Hence we have a right to expect peculiarly brilliant and colorful work from any one who essays to tell us about China in general and about Peking in particular. Nevertheless, this book possesses much merit in extending the information from first hand concerning China, and it is to be recommended to all serious students of affairs in that distressed country. Much of the book consists of the diary kept by the author in China in 1865 and 1866.

Beryl. By Mrs. Aken Douglass. Scroll Publishing and Literary Syndicate, Chicago. 5¼×7½ in. 296 pages.

Bible School Pedagogy. By A. H. McKinney, Ph.D. Introduction by Jesse Lyman Hurlbut, D.D. Eaton & Mains, New York. 5×7¾ in. 78 pages. 40c.

Blank Leaf Between the Old and the New Testaments (The). By Jenkin Lloyd Jones. Unity Publishing Co., Chicago. 5×7½ in. 112 pages. 20c.

Chloris of the Island. By H. B. Marriott Watson. Illustrated. Harper & Bros., New York. 5×7½ in. 283 pages. $1.50.

A romance of the last century in England. The story opens with an elopement. The young woman is a ward in Chancery; the young man picks a quarrel at the Inn where they pause for refreshments on their way to the seacoast to take ship, and is killed. The rest of the story is taken up with the adventures of a friend of the murdered youth and his slayers—well-born desperadoes and smugglers and lords of an adjacent island. Their beautiful, untamed sister gives name to the story. It is full of sword-play movement, desperate adventure, and all the paraphernalia of old-school romance. It is skillfully told, but the atmosphere is repellent.

Christmas Sermon (A). By Robert Louis Stevenson. Charles Scribner's Sons, New York. 4¼×7½ in. 23 pages. 50c.

A short essay whose quaint and often pathetic humor does not conceal the earnest endeavor after what is beautiful and what is true, perhaps nowhere better expressed than where the author says: "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may."

Century Book of the American Colonies (The). By Elbridge S. Brooks. Introduction by Frederick J. De Peyster. (Issued under the auspices of the Society of Colonial Wars.) Illustrated. The Century Co., New York. 7×6¾ in. 233 pages. $1.50.

This profusely illustrated volume, the fourth in its series, carries Uncle Tom Dunlap and his party of young folk on a pilgrimage to the historic points of our colonial history from Maine to Louisiana. Its object of interesting our boys and girls in the eventful story of the beginnings of American history, and the struggles that cleared the way for the achievements of the Revolutionary and the later times, commends itself to every true American. Mr. Brooks's books need not from us the commendation already given them by our juvenile friends.

Children of the Revolution. By Mabel Humphrey. Full-Page Color-Plates after Paintings in Water-Color by Maud Humphrey. The Frederick A. Stokes Co., New York. 9×11 in. 74 pages. $2.

Choosing a Lifework. By Lewis Ransom Fiske, LL.D. Eaton & Mains, New York. 5×7½ in. 227 pages. 90c.

Christianity in the Nineteenth Century. (The Boston-Lowell Lectures, 1900.) By George C. Lorimer. American Baptist Publication Society, Philadelphia. 5½×8 in. 652 pages. $2.25.

Half of this volume exhibits the progress of Christianity during the century; the remainder deals with various subsidiary topics. With the record of progress goes also a running critique upon its phases, and a clear exhibition of various shortcomings and failures. The lecturer's style is marked by a sermonic tone, which frequently transports the reader from the Institute Hall to the Tremont Temple. While this will be found both a thoughtful and an interesting book, it does not give what some may look for under its title—a continuous view of the historical movement, with a clear presentation of its stages and turning-points. Dr. Lorimer's address is popular and discursive, but rather lacking in discrimination of the more from the less relevant. Dr. Bushnell, for instance, is simply named as a distinguished theologian; his significance as a bridge-maker from mediæval to modern theology is unnoticed; while pages are devoted to considering why people break away from the church. Dr. Lorimer is a pronounced Protestant and evangelical, to the very limit permitted by the unsectarian foundation of his lectureship. His sympathy with the social spirit of Christianity and his antipathy to the dominant commercialism of the day are a fruit of this century's ethical renaissance of which his subject required a more clearly drawn account.

Cobbler of Nîmes (The). By M. Imlay Taylor. A. C. McClurg & Co., Chicago. 4½×7½ in. 277 pages. $1.25.

A love story with historic setting. It depicts the struggle of the Huguenots of Languedoc for the religious liberty denied them by Louis XIV. The hero and heroine are of noble birth. The former is a Huguenot confessed, whose family have been ruined and slain. The heroine and her grandmother, alone and unprotected, appear to conform to the established order, but are heart and soul with the proscribed ones. The story has incessant play of action. The pictures are of fanatical cruelty. Nothing of the political machinery which worked in those days under the guise of religion is shown or even indicated, and this makes the human ferocity appear the more unaccountably revolting. The pictures are somewhat redeemed by the hunchback cobbler, whose trade affords him access everywhere, and who, though a Catholic, uses all his influence and finally gives his life for the persecuted ones. The priest, Père Ambroise, also aids in their escape. Through such examples of human nature rising above environ-

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ment, we see how the persecuted on either side survived in days of yore.

College Administration. By Charles F. Thwing, LL.D. The Century Co., New York. 5½×8¾ in. 321 pages. $2.

By his books and his fugitive papers in the journals President Thwing has gained attention for whatever he may have to say on educational subjects. The chapters of this volume, the first book published on the administration of the American college, deal with the fundamental questions which interest a very large constituency of college alumni, instructors, officers, and benefactors. The largest space is given to the "Financial Relations" of the college in an instructive discussion of facts, conditions, and methods. The "Administrative and Scholastic Problems of the Twentieth Century" are presented on the basis of a critical estimate of present deficiencies and maladjustments. The greatest of present needs is affirmed to be in better-trained doctors and lawyers. Of the latter it is declared, upon evidence furnished to the American Bar Association, that the profession of the law is not an instrument of justice in any such degree as is right to demand of it. Discussing the recently agitated question of academic freedom in teaching what may be obnoxious to special interests, President Thwing affirms that it is "more often a question of good breeding than it is of liberty." The chapter on "The College President" is one of rare interest, in which the experienced will read much between the lines. These meager notes suffice to introduce to readers who take an active interest in college work what is likely to be for some time the standard work on its subject.

Commodore Paul Jones. By Cyrus Townsend Brady. With Portrait and Maps. (The Great Commanders Series.) D. Appleton & Co., New York. 5×7½ in. 480 pages. $1.50.

The appearance of this biography almost coincides with that of Mr. Buell's life of the founder of our navy. While Mr. Brady's has Peale's portrait of Paul Jones as a frontispiece, and some fair outline maps, it lacks even the painfully few illustrations which added to the interest of the other work. A distinguishing merit of both biographies is that Paul the Sailor, like Paul the Apostle, has been permitted to speak for himself. Mr. Brady has evidently especially made it a rule to accept Jones's own statements unless they were controverted by adequate evidence. We would call particular attention to the biographer's spirited disposal of the old charge that Jones was a pirate. Some other imperfect conceptions of the sailor's character are dispelled by Mr. Brady's book—as, indeed, is the case with Mr. Buell's admirable volumes; the name of John Paul Jones has certainly been too long the prey of fiction. Mr. Brady's biography, as a whole, is excellent, and is a worthy addition to a series which already includes such notable volumes as those by General Johnson on Washington and by General Greene on the Revolutionary General Greene.

Cunning Murrell. By Arthur Morrison. Doubleday, Page & Co., New York. 5×8 in. 288 pages. $1.50.

If Mr. Morrison's name were not on the title-page, one might easily have imagined that this tale of Essex witch-hunting, white magic, and smuggling was the work of Mr. Baring-Gould, for the subjects are precisely of the uncanny, semi-antiquarian kind in which the latter author delights. Many readers will be surprised to find that such things flourished in England as late as 1854. As a story this book is slight and will not greatly add to the reputation gained by Mr. Morrison's "Tales of Mean Streets" and "A Child of the Jago."

Counsel upon the Reading of Books. By H. Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, Hamilton Wright Mabie. Introduction by Henry van Dyke. Houghton, Mifflin & Co., Boston. 5×7½ in. 306 pages. $1.50.

A volume of essays on the reading of history, of memoirs and biographies, of sociology, of fiction, of poetry and of essay, by Professor Morse Stephens, Miss Agnes Repplier, President Hadley, Professor Brander Matthews, Mr. Bliss Perry, and Mr. Mabie, delivered as a series of lectures before the Society for the Extension of University Teaching in Philadelphia for the purpose of indicating to readers the best lines of reading in the different departments, and of presenting the best material for intelligent study. The chapters vary in importance, and there are differences in the point of view of the contributors to the volume, of which Dr. van Dyke takes pleasant advantage in his very interesting and entertaining preface. Miss Repplier touches her subject lightly, but with a sure knowledge and in the entertaining fashion which is her own. Professor Matthews knows fiction as a practitioner, as a student, and as a teacher; Mr. Perry is an accomplished literary scholar who has long been engaged in the study of poetry; Professor Stephens is a teacher of history who knows his subject at first hand and who has a trenchant style; while Dr. Hadley's clear knowledge and sanity in dealing with economic questions qualify him to put in brief compass suggestions to students in this wide and ever-widening field.

Dollar or the Man (The)? Pictured by Homer Davenport. Selected and edited with an Introduction by Horace L. Traubel. Small, Maynard & Co., Boston. 11¼×8 in. 126 pages.

Ednah and Her Brothers. By Eliza Orne White. Houghton, Mifflin & Co., Boston. 5¼×7¾ in. 143 pages. $1.

A pleasantly written account of the children of an artist in their father's studio in the country and in New York. A wholesome, well-written book.

Elements of German (The). By H. C. Bierwirth, Ph.D. Henry Holt & Co., New York. 5×8 in. 277 pages. $1.25.

Elizabeth and Her German Garden. New Edition, with Additions. The Macmillan Co., New York. 4¾×7 in. 179 pages. 50c.

Experimental Chemistry. By Lyman C. Newell, Ph.D. Illustrated. D. C. Heath & Co., Boston. 5×7½ in. 410 pages. $1.10.

Folks in Funnyville (The). Pictures and Verses by F. Opper. R. H. Russell, New York. 9×12 in. 38 pages. $1.50.

Few illustrators and caricaturists of the present day have so great a popularity as that enjoyed by Mr. Opper. His many admirers

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will be glad to know of a volume which includes not only some of his best pictures, but also some of his cleverest rhymes.

Fourth Generation (The). By Sir Walter Besant. (Second Edition.) Frederick A. Stokes Co., New York. 5×7½ in. 357 pages. $1.50.

Sir Walter undertakes here to deal with the ever-recurring and fundamental problem of heredity. The subject is one which has always had an interest for its author; but in this story, more than ever before, he undertakes to offer a partial solution to the question why and how far the innocent must suffer for the follies and sins of their forefathers. The answer indicated is that heredity entails *consequences* rather than punishments, and that, to quote the author's phrase, these consequences are those "which can only affect the body or the mind or the social position of the descendants. They may make ambition impossible; they may make action impossible; they may keep a man down among the rank and file; but they cannot do more." In this story these influences of heredity are allowed by some of the characters to drag them down, while others use them as a means to rise. As a story "The Fourth Generation" has interest, but hardly the charm and power of Sir Walter's earlier novels.

Fra Angelico. By Langton Douglas. Illustrated. The Macmillan Co., New York. 6½×9 in. 206 pages. $5.

This is an important book to the student of Fra Angelico's pictures, as it shows how much the painter's studies of nature and of antique art affected his work. Saint as he was, he did not trust only to dreams and visions. The book will find notice in a later issue of The Outlook.

Golden Book of Venice (The). By Mrs. Lawrence Turnbull. The Century Co., New York. 5×7¾ in. 399 pages. $1.50.

This is a historical romance of many admirable qualities, but defective in dramatic unity and development of plot. The movement of the story is serenely slow—an over-fastidious critic might even think it sluggish; but all readers will agree that Venice invites a placidly smooth treatment rather than staccato strokes. The author has a great wealth of information which she uses pleasantly from page to page, and the book may take its place with the other books which one wants to read before visiting Venice, or while there, in order to fit himself the better into the delicious atmosphere of the most magical city in the world. As may be expected, there are many Italian names in the book; we are surprised to find the constant repetition, however, of the French word Abbé, instead of the Italian word Abbate, in paragraphs where may be found the Italian Fra, Don, etc. There is an occasional misprint, as, for instance, San Annunziata for Sant' Annunziata.

Goops, and How to Be Them. By Gelett Burgess. Illustrated. Frederick A. Stokes Co., New York. 8×10¼ in. 88 pages. $1.50.

One of the entertaining nonsense books of last season was "The Lively City o' Ligg;" its author now offers his public an illustrated quarto in which the "Goops," whose characteristic is that they are entirely made up of circles, are introduced to illustrate what he described as "A Manual of Manners for Polite Infants." The rhymes are clever, and the illustrations as irrational and eccentric as they ought to be.

Gospel of Wealth and Other Timely Essays (The). By Andrew Carnegie. The Century Co., New York. 5½×8¼ in. 305 pages.

Together with the already well-known essay under this title, the compiler of the present volume reprints ten others from the British and American journals in which they originally appeared. An introductory paper, "How I Served my Apprenticeship," is also reprinted from the "Youth's Companion." The subjects of these essays concerning capital and labor, foreign relations and national policy, are still of present interest. Mr. Carnegie's views are already known to our readers, and we need not speak of them here.

Granny's Wonderful Chair. By Frances Browne. Illustrated. E. P. Dutton & Co., New York. 5×7¾ in. 192 pages. $1.50.

A book of charming fairy tales. The story of "The Christmas Cuckoo," who brings the golden leaves and the merry leaves to the two brothers, Scrub and Spare, is one of the most beautiful we have seen. The illustrations are good.

Half-Hearted (The). By John Buchan. Houghton, Mifflin & Co., Boston. 5×8 in. 367 pages. $1.50.

There is careful, thoughtful work in this novel. Yet the reader is tempted to apply to the author the adjective applied in the book's title to the hero. Mr. Buchan, with deliberate and thoroughgoing literary art, gets us well acquainted with an interesting set of characters and a *milieu* of English life, and then drops them suddenly and finally, and whisks his half-hearted hero away to the Kashmir borderland, there to foil a Russian invasion through a secret pass and to die a splendid death. Both parts of the book are strong, each in itself, but the line of cleavage is too sharp. Mr. Buchan in this and his previous work shows marked ability, but in construction his hand is uncertain and his methods are vague.

Hard-Pan. By Geraldine Bonner. The Century Co., New York. 5×7½ in. 279 pages. $1.50.

Primarily a love story, it also gives some graphic and realistic pictures of San Francisco society of to-day—a materialistic, money-loving society to the core. The style is good, crisp, clear, easy; even the society slang is made to sparkle. As to the love story of John Gault and Viola Reed, it is wholly clean, and the young woman is somewhat idyllic in character.

His Wisdom the Defender. By Simon Newcomb. Harper & Bros., New York. 5×7½ in. 329 pages. $1.50.

This is the first venture into novel-writing of a notable astronomer and mathematician, and is certainly a most unusual story; a "fairy tale of science" of startling and enthralling interest. The writer undertakes no less than to outline the mode of invention and subsequent workings of the air-ships of the future, or, as he calls them, "motes." He lets loose his imagination to play upon the possible attitudes and feelings of the various great military

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nations as they come to discover the possibility of destroying by science all their carefully constructed warlike defenses—unless they promise to preserve the world's peace and let each people govern themselves. We are called to witness the destruction of the military power of Germany. Its Emperor, still refusing to make treaty with the inevitable, is carried up in a "mote," and thus held captive, like Mohammed's coffin, 'twixt heaven and earth. The humor being maintained with scientific stateliness makes it the more delicious. These scenes are laid in the year 1941, and are brought to pass by a Harvard professor.

Hugh Wynne. By S. Weir Mitchell, M.D. Illustrated by Howard Pyle. 5×7½ in. 567 pages. $1.50.

No novel of recent years has better deserved its popularity than Dr. Mitchell's delightful story of the Revolution. It is now issued in a single volume, bound in buff with a somewhat too elaborate cover design in colors, and with Mr. Howard Pyle's illustrations.

Idiot at Home (The). By John Kendrick Bangs. Illustrated. Harper & Bros., New York. 4½×7 in. 314 pages. $1.25.

Admirers of Mr. Bangs will welcome this account of the "Idiot's" home talks, and his management of dinner parties and hired men.

Illustrative Notes on the International Sunday-School Lessons, 1901. By Rev. Thomas Benjamin Neely, D.D., LL.D., and Robert Remington Doherty, Ph.D. Eaton & Mains, New York. 5½×8¾ in. 302 pages. $1.25.

Indian Giver (An). A Comedy. By W. D. Howells. Houghton, Mifflin & Co., Boston. 3½×6 in. 99 pages. 50c.

Individual (The). By Nathaniel Southgate Shaler. D. Appleton & Co., New York. 5×7½ in. 351 pages. $1.50.

The old, old question, uttered in the cry of the Hebrew psalmist, "What is man?" is answered in these profoundly thoughtful pages from the point of view of an accomplished naturalist. In these the organic history of the individual man is so presented as to give him a vision of himself undreamed of in a less scientific age. As the most recent product of countless generations of life, he finds himself already possessed of an impersonal immortality, and a unique unit in a universe of individualities. It is well for our self-possession, as Dr. Shaler thinks, that the vision of man's long ascent in life to what he now is is shut off from us. But we are not thus shut off from a vision, however darkened by ignorance, of an ascent leading further on. In giving to the problem presented by death the largest share of his pages, Dr. Shaler leaves faith and metaphysics to speak for themselves, while he speaks simply as a naturalist from study of the facts of nature. These, he says, cannot be explained "except on the supposition that a mighty kinsman of man is at work behind it all." On one hand, the phenomena of death justify no well-trained observer in concluding that the mind does not survive. On the other hand, the phenomena of the transmission of life "raise the presumption that matter in forms far simpler than the nervous system can contain the germs of an individualized intelligence." And from the researches of a "few true observers . . . we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured." In a valuable chapter Dr. Shaler discusses "The Relation of Society to Death," for the abatement of the excessive drain upon its resources caused by unnecessary deaths. In another "The Period of Old Age" is considered for the benefit accruing to society by a larger number of "the able-bodied and able-minded aged." We dismiss this profoundly ethical fruit of natural science with the comment that a true individualism is fundamental to a true socialism.

In Nature's Realm. By Charles Conrad Abbott. Illustration by Oliver Kemp. Albert Brandt, New York. 5×9 in. 309 pages. $2.50.

A new book by the author of "Upland and Meadow" is sure to be welcomed by the increasing number of readers who appreciate the studies of nature made now by a Burroughs, now by a Miall, now by a Fowler, and to-day by Charles Conrad Abbott. The charm of such books as these lies in their essential simplicity and naturalness, but the special value of Dr. Abbott's lies in the fact that he never becomes so absorbed in the study of component parts as to fail in an adequate comprehension of nature as a whole.

In the Hands of the Redcoats. By Everett T. Tomlinson. Illustrated. Houghton, Mifflin & Co., Boston. 5×7¾ in. 370 pages. $1.50.

In the development of the historical novel and in the worth of the historical novel toward the better understanding of history, we have to consider not only the valuable contributions made by notable men, from Manzoni, Grossi, Balzac, Dumas, Scheffel, Scott, Thackeray, Dickens, George Eliot, to Foggazzaro, Meyer, Gras, Stanley Weyman, Weir Mitchell, Winston Churchill, and Paul Ford. We must not lose sight of the no less suggestive contributions made by purveyors of literature for young people's reading. In this class the books of Mr. Henty and Mr. Tomlinson take high rank, although for widely different reasons. Mr. Tomlinson's latest novel, "In the Hands of the Redcoats," is so cleverly constructed as to appeal with equal force both to young and to old. The scene is laid in New Jersey, and, as may be fancied, it is a story of Revolutionary times. It should add new luster to the author's well-earned fame.

James Martineau: A Biography and Study. By A. W. Jackson, A.M. With Portraits. Little, Brown & Co., Boston. 5½×8½ in. 459 pages. $3.

This is less a life of Dr. Martineau than a portrait; and less a portrait than a study of him as a preacher, teacher, and philosopher. In Dr. Martineau's case these words must be regarded as almost synonymous; according to his own explanation of the function of a preacher, he was primarily a teacher in the pulpit; and certainly in all his public teaching the practical and ethical issue of his teaching was never absent from his sub-consciousness. Mr. Jackson is an undisguised pupil and admirer of Dr. Martineau, and confessedly makes this study of his great teacher

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an occasion for the exposition of his own philosophy. But that philosophy is so borrowed from Dr. Martineau and so imbued by his spirit that it is not easy to discriminate between the interpreter and the author whom he interprets. For one who desires to get the spirit of Dr. Martineau's teaching in brief compass, and has not time or opportunity to study directly the author's three great works, "A Study of Religions," "The Seat of Authority," and "Types of Ethical Theory," we know of no volume comparable to this.

John Thisselton. By Marian Bower. Henry Holt & Co., New York. 5×7½ in. 402 pages. $1.50.

A somewhat long-drawn study of the life and soul history of a youth brought up in seclusion and under a cloud, the cause of which he does not understand. His father dies, and a posthumous document reveals that his mother had been insane before his birth, had remained and died so. This completes his social isolation; he fears to marry. Finally, an early friend, now a high medical authority, and a rival between him and the woman he loves, rises above selfishness, and relieves the man by showing on scientific grounds that he has nothing to fear, and is making his own misery. A good deal of literary skill is displayed in the telling, and some interesting play of character is revealed. Yet the general effect is not conducive of mental cheer.

Josey and the Chipmunk. By Sydney Reid. Illustrated. The Century Co., New York. 4½×7½ in. 301 pages. $1.50.

A prettily made book with enticing covers and with a free play of fancy in the account which is given of the adventures of Josey in Animal Land, where she holds easy conversations with giants, fairies, monkeys, elephants, lions, bears, and birds. The story is somewhat fanciful.

King's Deputy (The). By H. A. Hinkson. A. C. McClurg & Co., Chicago. 5×7½ in. 332 pages. $1.25.

This has a duel in every chapter, as befits a tale of the Viceroy's Court in the Dublin of the eighteenth century.

Life of Frederick Froebel (The). By Denton J. Snider. Sigma Publishing Co., Chicago. 5½×8 in. 470 pages. $1.25.

Lobster Catchers: A Story of the Coast of Maine. By James Otis. Illustrated. E. P. Dutton & Co., New York. 5½×8¼ in. 308 pages. $1.50.

A boy who is brave and honorable becomes the skipper of a little steamer, the Sprite, in which to cruise along the coast of Maine and buy lobsters. While doing this he rescues a shipwrecked yacht, has other exciting adventures, and earns well-deserved rewards.

Love and Mr. Lewisham. By H. G. Wells. The Frederick A. Stokes Co., New York. 4¾×7½ in. 323 pages. $1.50.

This is the story of a very young couple who meet by chance, fall in love, and are blown into marriage by the wind of circumstance. Most of the story takes place after marriage, and is simply a record of the mistakes, fallings out, and making up of an inexperienced pair, handicapped for want of money. It is well written, brightly portrayed, harmless in effect, and quite different from Mr. Wells's former work. The scene is London.

Men of Marlowe's. By Mrs. Henry Dudeney. Henry Holt & Co., New York. 5×7½ in. 289 pages. $1.25.

Here is a series of short stories told with such cleverness of style, diction, and condensed force that one halts before condemning utterly because of unwholesome flavor. The stories are all told by a looker-on, and concern the life episodes of men, lodgers in a certain Inn of Courts in London. Most of the stories are tragic, and those that are not so have an undercurrent of mocking humor. The tone is that of the cynical man of the world to whom the play of human emotions is merely an intellectual study.

Old Gentleman of the Black Stock (The). By Thomas Nelson Page. Illustrated by Howard Chandler Christy. Charles Scribner's Sons, New York. 5×7½ in. 170 pages. $1.50.

This is not only one of the most characteristic and charming of Mr. Page's studies of Virginia character, but it is a story which readily lends itself to illustration, and especially to the kind of decorative illustration which Mr. Howard C. Christy has given it in a series of drawings in color. Mr. Christy has succeeded in getting the atmosphere of Old Virginia domestic architecture; and wherever he can introduce this background he has been very successful. The printing is well done, and the book can hardly fail to find its place as one of the most attractive of the season.

Papacy in the Nineteenth Century (The). By Friedrich Nippold. Translated by Laurence Henry Schwab. G. P. Putnam's Sons, New York. 6×9¼ in. 372 pages. $2.50.

Students of church history who are not familiar with German will welcome this excellent translation. We reserve it for notice in a later issue.

Pathfinders of the Revolution (The). By William E. Griffis. Illustrated. W. A. Wilde Co., Boston. 5×7¾ in. 316 pages. $1.50.

This story, dealing with the great march through the wilderness and lake regions of central New York by Major-General John Sullivan and his Continental soldiers in 1779, by which was broken up forever the power of the Iroquois Confederacy, is a valuable piece of historic fiction, dealing as it does with a war episode very little known. The author asks, "Why is the whole subject so slurred over or ignored by the average historian? . . . In truth, he did his work so well that those who write history and love too well its merely dramatic side have been unfair to this able officer." The lasting services rendered by General Sullivan and his five thousand men in opening up the State of New York and breaking forever the power of King George's allies, and their return again for the work at Yorktown, are finely depicted in this story. The book is further enriched by a good deal of Iroquois folk-lore and legend.

Poetry of the Psalms (The). By Henry van Dyke, D.D. Thomas Y. Crowell & Co., New York. 5×7½ in. 25 pages. 60c.

A brief but attactive introduction to the study of the Psalms as poetry, and an exhibition of the artistic literary form in which the Hebrew spirit uttered itself.

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Pretty Polly Perkins. By Gabrielle E. Jackson. The Century Co., New York. Illustrated. 5×7½ in. 293 pages. $1.50.

This story has been running as a serial in "St. Nicholas." It tells about some happy little girls on a farm in the country.

Port-Tarascon, and Studies and Landscapes. Tartarin of Tarascon and Tartarin on the Alps. By Alphonse Daudet. Translated by Katharine Prescott Wormeley. Little, Brown & Co., Boston. 4¾×7½ in. $1.50 each.

The latest additions to this excellent series of translations of Daudet's works include in one volume the two Tartarins, the "Tartarin of Tarascon" and "Tartarin on the Alps," and in another "Port Tarascon" and "Studies and Landscapes." Miss Wormeley's translations of Daudet, like her translations of Balzac, are sympathetic and surprisingly Gallic. The most valuable part of the books, however, consists of the suggestive introductions by Professor Trent. We hope that they may be included in his next book of essays, if for nothing else than for his emphasis on the fact that Daudet was the combination of a delightful poet and a great humorist.

Princess of Arcady (A). By Arthur Henry. Doubleday, Page & Co., New York. 5×8 in. 307 pages. $1.50.

Robert Orange. By John Oliver Hobbes. Frederick A. Stokes Co., New York. 5×7½ in. 341 pages. $1.50.

A story of distinct ability, with a strongly outlined plot, well sustained, a group of characters distinctly if not vitally portrayed, and a serious motive carefully wrought out and giving the novel unity of purpose and construction. The very capable writer who calls herself John Oliver Hobbes has trained herself thoroughly in many ways for the writing of fiction; and this story shows care, skill, and excellent workmanship, besides the possession of many of the qualities which go to make a novelist of force and originality. The story deserves careful reading and will command it. It is not, however, wholly successful. It lacks simplicity; in a certain way it suggests overtraining. This is shown in too much elaboration, in the over-emphasis of detail, in the impression of work which somehow escapes from the novel. In the mass of light and easy writing, however, such a story not only arrests attention, but awakens anticipations for the work of the future from the same hand.

Select Notes: A Commentary on the International Lessons for 1901. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. The W. A. Wilde Co., Boston. 5¾×9 in. 375 pages. $1.25.

Smoking Car (The). A Farce. By W. D. Howells. Houghton, Mifflin & Co., Boston. 3½×6 in. 70 pages. 50c.

Song of a Vagabond Huntsman. By Charles Lever. Illustrated by William A. Sherwood. R. H. Russell, New York. 12×9 in. 20 pages.

The subject verses of these illustrations were taken from the favorite song of Lever's "Tipperary Joe," and seldom has there been such a delightful union of text and picture.

Strenuous Life (The). By Theodore Roosevelt. The Century Co., New York. 5×7¾ in. 225 pages. $1.50.

A group of short essays, several of which appeared in the columns of The Outlook, which have the unity of a distinct point of view and a very definite ideal of life. The volume takes its title from the first article, and that title is suggestive of the nature and aims of the discussions. A fuller account of the book will appear later.

Story of the Alphabet (The). By Edward Clodd. Illustrated. D. Appleton & Co., New York. 4×6 in. 209 pages. 40c.

Theodore Parker. By John White Chadwick. Houghton, Mifflin & Co., Boston. 5×8 in. 422 pages. $2.

A popular and sympathetic biography, reserved for fuller comment.

Treasury Club (The). By William Drysdale. Illustrated. The W. A. Wilde Co., Boston. 5×7¼ in. 330 pages. $1.50.

This is the author's first volume in a series dealing with the United States Government departments and showing how their vast business is conducted from day to day. It is a story full of information, and interesting alike to boy or girl. The hero of the story is a typical youth, determined to win his way. It is from his inside knowledge of the workings of the place that the story unfolds. The facts have been passed upon and approved by ex-United States Treasurer Daniel N. Morgan.

Unto the Hills: A Meditation on the One Hundred and Twenty-first Psalm. By J. R. Miller, D.D. Illustrated. Thomas Y. Crowell & Co., New York. 5×7¼ in. 32 pages. 60c.

This meditation on the One Hundred and Twenty-first Psalm—"the traveler's Psalm," as it has been called—sets forth its religious and moral lessons, and is an uplook to the highlands of a religious life. Its appropriateness as a gift-book is enhanced by the beautiful form in which it is published.

Venture and Valour. By G. A. Henty, A. Conan Doyle, and Others. Illustrated by W. Boucher. E. P. Dutton & Co., New York. 5×7½ in. 404 pages. $1.50.

This title is a rather happy one for a collection of stories dealing with war and adventure by such successful writers in these fields as Conan Doyle, F. T. Bullen, G. A. Henty, and others, with what may be called a comic interlude of the sea by Mr. W. W. Jacobs. Naturally, the tales vary in quality and strength; but lovers of fighting will find much to hold their attention.

Whence and Whither. By Dr. Paul Carus. The Open Court Publishing Co., Chicago 5×7¾ in. 188 pages. 75c.

As an expositor of a special type of monistic philosophy, Dr. Carus takes a different view of life and death from the professor of natural science in Dr. Shaler's contemporary work on "The Individual." It is not easy for us to find firm foothold for consistent thought in his statements. Identifying the terms "soul" and "life," he regards life as simply "a process of slow oxidation," and spirits as "abstract ideas." Man is "a system of spiritual activities; his soul [or life] is a place of tryst for many spirits [or ideas]." By what affinity a process of slow oxidation gathers into itself abstract ideas does not appear. These abstract ideas, thoughts surviving extinct thinkers, seem to be the philosophic sub-

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stitute for the mythical ghosts. In congruity with all this, God becomes simply "the highest idea," and immortality a transmission from ancestors to descendants of that process of slow oxidation which constitutes life, together with those spirits, or ideas, that have entered into it.

Wild Animal Play for Children (The). By Ernest Seton-Thompson. Illustrated. Doubleday, Page & Co., New York. 4½×7½ in. 79 pages. 50c.

The children who would like to act the parts of Grizzly Wahb, Lobo, Molly Cottontail, and Little Johnnie, and the other forest friends to whom Mr. Thompson has introduced us, will find here what they shall wear and what they shall say, and the music of the song all the characters sing at the end of the play, with its refrain:

> For the only wealth that we value is health,
> And we'll never be ruled by man.

Wounds in the Rain. By Stephen Crane. Frederick A. Stokes Co., New York. 5×7½ in. 347 pages. $1.50.

This collection of short war stories by the late Stephen Crane illustrates forcibly the paradox that Mr. Crane wrote much more vividly and apparently realistically of war and battle before he had ever heard a gun fired in hostility than he did after passing through the campaigns of the war with Spain. Some of these tales have the graphic quality and directness of Mr. Crane's "The Red Badge of Courage," but, as a whole, the volume falls far beneath that remarkable piece of work; while, in another direction, his "Whilomville Stories" seem to us also distinctly superior.

World of the Great Forest (The). By Paul du Chaillu. Illustrated by C. R. Knight and J. M. Gleeson. Charles Scribner's Sons, New York. 5½×8 in. 322 pages. $2.

The latest book by the renowned explorer is one of the most interesting in the long list of his works on zoölogy. He believes that animals not only possess great power of apprehension and prevision, but that creatures of the same species have understanding with one another by sign or voice. Hence he has made the animals of the "Great Central African Forest" tell their own story and explain their own actions, as if they were endowed with the power of speech. The denizens of this forest range from the elephant to the ant.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Kindly explain 1 Peter iii., 19, and say what are the most suggestive and helpful books treating on the following subjects: (1) The Ten Commandments; (2) the Sermon on the Mount; (3) the Parables of our Lord; (4) the Miracles; (5) the Lord's Prayer; (6) the history of Israel; (7) the progress of the nineteenth century. M.

Peter means that Christ after his death proclaimed his Gospel in the world of departed spirits, even to the earliest sinners of the antediluvian world imprisoned there. 1. Dr. R. W. Dale's book by that title. 2. "The Master and Men," by the Rev. W. B. Wright. 3 and 4. Dr. A. B. Bruce's two works on these subjects. 5. Dr. Gladden's book. 6. Kent's "History of the Hebrew People" and "History of the Jewish People." 7. See this answered at length October 13, page 424. Any of these that you cannot procure elsewhere can be had through the Congregational Publishing Society, Boston.

Please suggest some recent books upon "Practical Christianity." F. M. R.

Books on this subject, if not under this title, are as numerous as are the kinds of practical exhibition in which Christian principles appear. A book in any department of philanthropy is a book on practical Christianity. On the general subject see Dr. Abbott's "Christianity and Social Problems" and Dr. Gladden's "Applied Christianity." On two of the most important special divisions of the subject see Mr. Batten's "The New Citizenship" (American Tract Society's prize essay) and Mr. Root's "The Profit of Many" (Revell, New York).

What are the books (with names of publishers) which you would recommend as best (1) for a careful study, chiefly theoretical, of ethical principles; (2) suggestive for practical ethics? E. H.

(1) Thilly's "Ethics" (Scribners, New York, $1.25); (2) Bowne's "Principles of Ethics" (Harpers, New York, $1.75), are books that seem adapted to your requirements.

1. Kindly refer me to any book on the subject of Evolution suitable for use as a text-book for a society of young people who have taken the Chautauqua course. 2. Would you also refer me to two or three of the best books written in exposition or criticism of the writings of Carlyle? S. H. G.

1. We know of none better than Professor Morris's "Man and His Ancestor" (The Macmillan Company, New York, $1.50). 2. Mr. E. D. Mead's "Philosophy of Carlyle" (Houghton, Mifflin & Co., Boston, $1) is the one best book on the subject.

Kindly say what is the best book on evolution from present-day point of view. Dr. Abbott's book I know; I want something recent from the scientific point. S.

Get Morris's "Man and His Ancestor" (Macmillan, $1.50).

The author of the lines inquired for by "H. C. H.," September 8, is the Rev. W. C. Gannett, of Rochester. They occur in a short poem entitled "We See as We Are." The following is a correct copy:

> "The poem hangs on the berry-bush,
> When comes the poet's eye;
> The street begins to masquerade,
> When Shakespeare passes by.
>
> "The Christ sees white in Judas' heart,
> And loves his traitor well;
> The God, to angel his new heaven,
> Explores his lowest hell."
>
> U. G. B. P.

H. P. H.—We have received an announcement of an edition of the Ante-Nicene Fathers, published by Charles Scribner's Sons, New York, at $20 for the ten volumes of the series.

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Correspondence

The Consent of the Governed

To the Editors of The Outlook:

A reader since the days of the older Christian Union certainly expects from you the highest standards of ethical teaching. Your "Outlook" when directed toward the field of politics must vindicate itself to the conscience; otherwise your journal might better leave those questions to the daily press. I fear that, by reason of the loyalty and affection of your readers, you do not realize how many of them are disappointed and pained at your present attitude toward the question of "consent of the governed." When you deliberately reject this moral basis of government and treat as illusive the central idea of our National life, not a few of your readers are shocked. A favorite illustration with you is the sanitary gain to Santiago under General Wood. Suppose, if Maximilian had established his throne, that he would have cleansed Vera Cruz of yellow fever, would that justify his forcible government of the Mexicans? Your illustrations (at p. 298) of the rule of Quay and of the Tammany Society would be to the point if the Declaration said that all governments resting in consent of the governed are just. Instead, the principle declared is that the test of fitness of a government to do its work and be rightly administered is the moral basis, the support of a majority of the citizens. None maintain that such a government is necessarily just; but that, when sustained by the popular will, its errors are, on the whole, less than its effect if enforced from a power without, acting against that will. The injustice and mistakes of governments constituted by the people are inevitable. But we do not question that the Supreme Court at Washington is a just and right depository of judicial power because of its errors in the Dred Scot case, or in its last decision against the income tax. Compared with the slow but pervasive and natural growth of public sentiment leading to an enlightened consent of the governed, the arbitrary and forcible rule—even if benevolent, hygienic, and puritanic—is plainly against nature, and is not less tyranny because it has good ends in view. Surely this gradual process of education and consent is the ethical, moral way—the method of divine rule and revelation in the world; and the readers of The Outlook have learned to look for enlightened spiritual theories of government, and not to expect to find there arguments for the obsolete materialistic and specious doctrine of so-called Divine Right as a basis of ruling others against their consent. What shall be said of Americans who use a doctrine of consent of the governed to claim rights from others, and then afterward deliberately repudiate that principle when it involves our own duties toward other peoples!

HARRINGTON PUTNAM.

Brooklyn, N. Y.

To the Editors of The Outlook:

In the issue of October 6, a man asks you a plain question: "Upon whom or what do you believe government justly rests?" And you do not answer it. You say, "It rests upon the law of God." We all agree to that, even the strongest advocate of priestcraft or kingcraft, of the rule of an aristocracy or a plutocracy. But who is to say what the law of God is? The Pope at Rome? He claims that right. The Czar in Russia? He crowned himself with the phrase "Dei Gratia"—by the grace of God. The Kaiser in Germany? He says he is the vicegerent of God on earth, and will interpret God's law to his subjects. Will it be, in your opinion, an aristocracy? Such was the despotism of the old régime in France; and when you say "the Red Terror," "founded on the will of the majority, was as cruel, as unjust, and as disastrous to the people as the despotism of the old régime," you say that which history entirely disproves. The old régime's victims came from the silent masses and numbered thousands where the red terror's victims were counted by units or tens. Or would you turn over to a plutocracy the power of saying what is the law of God? Plutocracies are claiming that power now because they say they represent the intelligence and will, the executive power and brains, of the community—hence they should do the direct-

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ing. Your answer to Mr. Wilson's question is a sophistry and no answer. It is the answer made by the defenders of every tyranny, from that of king and pope to that of the slave-owner, who in his own opinion knew the law of God far better than the slave, and interpreted it to his slaves.

If you ask me to answer this question, I will say that there is no infallible discoverer and stater of the law of God on this earth. No prophet, no book, no priest, no king, no class of men, no matter how well born or highly trained, no parliament, no matter how skillfully chosen; not even the majority of the people, no matter how calmly and deliberately their voting is taken, will always tell us aright what the law of God is, and always apply it aright. But far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it, even unto his death, if he deems that necessary or wise. He has not the right to impose his opinion on others. Society, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter and to it the individual must submit because it is not an individual matter, but concerns the whole. Society may make mistakes and trespass on the rights of the individual, but not often; and it seems to me that The Outlook should be better informed than to say that the crucifixion of Jesus was done by "the will of the majority." It was done by the Scribes and Pharisees, the rulers of the Jews, the leaders of society, the educated and so-called better classes, and not by the majority of the Jews. In discovering and applying the laws of God, the voice of the majority is superior to any minority in the high moral quality of its decisions, in the fewness, smallness, visibility, and self-corrective and educative qualities of its mistakes, and in the finality of its utterance.

This is why we say "government rests on the consent of the governed," meaning not every one of the governed, but a majority of the governed. When we get the voice of the people calmly, deliberately, and fully, it rises above the din of contending factions, it silences the blind clamor of partisans, it overpowers the subtile, silent machinations of selfish vested interests, it disregards the fool shouts of demagogues. In the imperativeness of its utterance, in the finality of its decisions, in the passion for righteousness, yes, in its faith in all of the people, in its hope for all the people, and, greater than all these, in its love for all of the people, the voice of the people is nearer the voice of God than anything we know here below.

Your well-wisher, and in the past one who learned from you and is grateful.

ELTWEED POMEROY,
President National Direct Legislation League.

[We comment on these letters in an editorial in this number of The Outlook.—THE EDITORS.]

Facts About the Indian Famine

To the Editors of The Outlook:

It is always safe to be just. It is always right to be even more than just—to be generous in speaking of those absent and unable to defend themselves, especially if they are of an alien race and faith. I am sure The Outlook will agree with me as to the soundness of this general principle.

As the "Indian Famine Notes" in your last issue seem inadvertently to have violated this principle, I ask a brief space in your columns for comment and reply.

"The Government of India," you say, "has spent $65,000,000 in relief works." Where, let me ask, did this money come from? Was it sent from England? No! It was all raised by taxation in India. It came out of the pockets of the natives themselves. Each contributed, we may assume, according to his means, if the taxes were justly assessed and distributed. This tax constituted an extraordinary burden upon the taxpayer, since none of the usual taxes for other purposes were remitted. It is not true, therefore, that the natives of India have done little or nothing toward the amelioration of the suffering caused by the famine. They have done by far the greater part, as your own figures show. And the natives doubtless pay this tax far more cheerfully than they furnish their quota of money for the support of their contingent in South Africa, or for the expenditures in the war on the Afghan frontier.

The native princes and rulers who have "given large sums" have also contributed their proportion of the taxes. Mill-

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ions of other natives, reduced every year to the starvation line themselves by the grievous burden of taxation and land-rentals under the benevolent British rule, have also contributed of their very life-blood to this Government fund spent in the famine relief work. Such, I believe, are the uncontrovertible facts. But suppose it should be claimed and proven that all of this $65,000,000 came from England? Suppose that no part of it was directly contributed by the natives. What then? This also, in all fairness, remains to be said: this truly generous sum constitutes less than two-thirds of the tribute annually paid to England by India, in the shape of salaries and pensions to the present and retired employees in the Indian service who live in England. Not one penny of it ordinarily returns to help turn the wheels of Indian industry or pay the taxes of the Indian native. This fact is abundantly substantiated by British official statistics, and may be verified in the "Statesman's Year-Book" and other trustworthy sources. It has been stated, uncontradicted, in Parliament.

Within the past century of British domination in India there have been twenty-four famines in India, some of them among the worst that Indian history records. In no previous century have we any record or tradition of more than eight or nine famine periods. No one will be likely to assert that Nature has been more niggardly in her resources during the past century than heretofore. The population of India has increased less rapidly than that of England within this time. The cause for Indian famines is not to be found in an unkind Providence or in the Malthusian "struggle for existence," but in conditions artificially created by taxation, the increase of land-rentals, the tribute-money annually drawn out of the country for the support of the "home branch" of the Indian service and its pensioners, and the neglect by the Government of means of irrigation formerly successfully employed to avert crop-failure.

Waiving even these weighty considerations, however, the statement of the Indian correspondent of the New York "Times," which you quote approvingly, that the natives, "however highly cultured, have not contributed one cent" toward the famine fund, is contradicted by your own admission that "a few of the Indian princes and rulers have given large sums." His further assertion that the natives "have made themselves conspicuous by absence from the work of charity" is also contradicted by facts in my possession.

I have before me a series of reports of the famine relief works of the Ramkrishna Math, an organization conducted wholly by natives professing the Hindu faith. For many months they have maintained several relief centers in the afflicted districts—one at Rajputana, under the direction of Swâmi Kalyananda, one in Khanda, under Swâmi Sureshvarananda, one in Murshidabad, under Swâmi Akhandananda, and one in Calcutta.

The utility and beneficence of these works, and the admirable way in which they have been conducted, is testified to by Government officials like Major J. H. Tullwalsh, the civil surgeon of Berhampore; Mr. J. R. Blackwood, officiating magistrate and collector of Murshidabad; Major Dunlap Smith, Famine Commissioner, and others. The Lucknow "Advocate" says of the workers in the Ramkrishna Mission: "They prove themselves the salt of the earth wherever they go. Their famine relief operations in Rajputana have won them the golden opinions of those who were on the spot; and their orphanage is a wonder of economy along with efficiency. In Calcutta they are none the less busy. . . . We would there were many such missions."

"The head of the Ramkrishna Mission," says Major Dunlap Smith in his report, "is the Swâmi Vivekananda." The director of the relief work in Calcutta, I may add, is the Swâmi Sâradânanda, also well known in America. Some of these men have risked their lives in the care of cholera patients as well as in laboring for the famine sufferers. The Swâmi Sâradânanda is only now recovering from a serious illness incurred in the prosecution of his work. It is by no means likely that the service of the members of the Ramkrishna Math is the only work that has been done by natives for the relief of the famine sufferers; but this alone, with the other facts herein presented, should at least materially modify the statements and inferences derogatory to the natives in your "Indian Famine Notes."

Cambridge, Mass. LEWIS G. JANES.

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